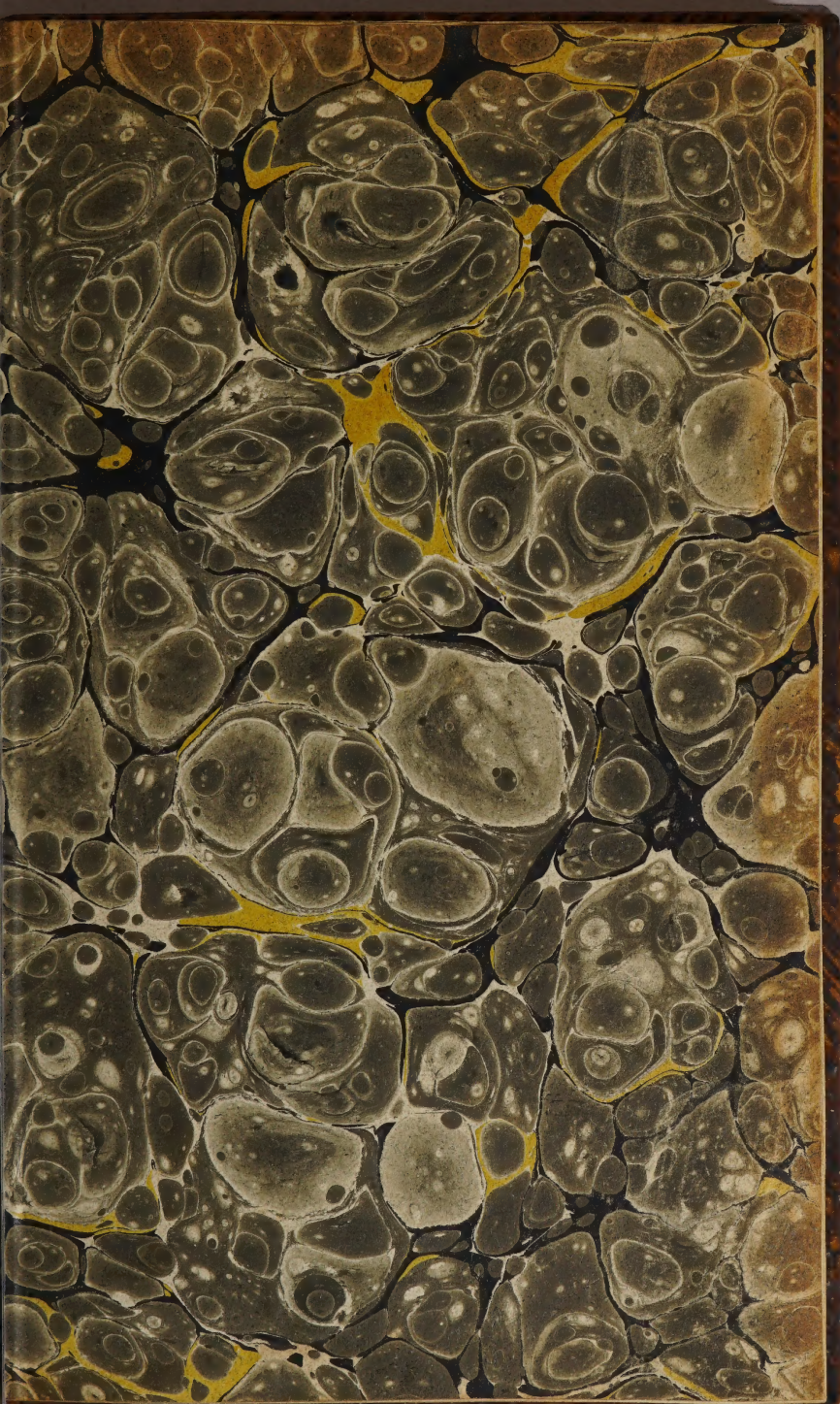
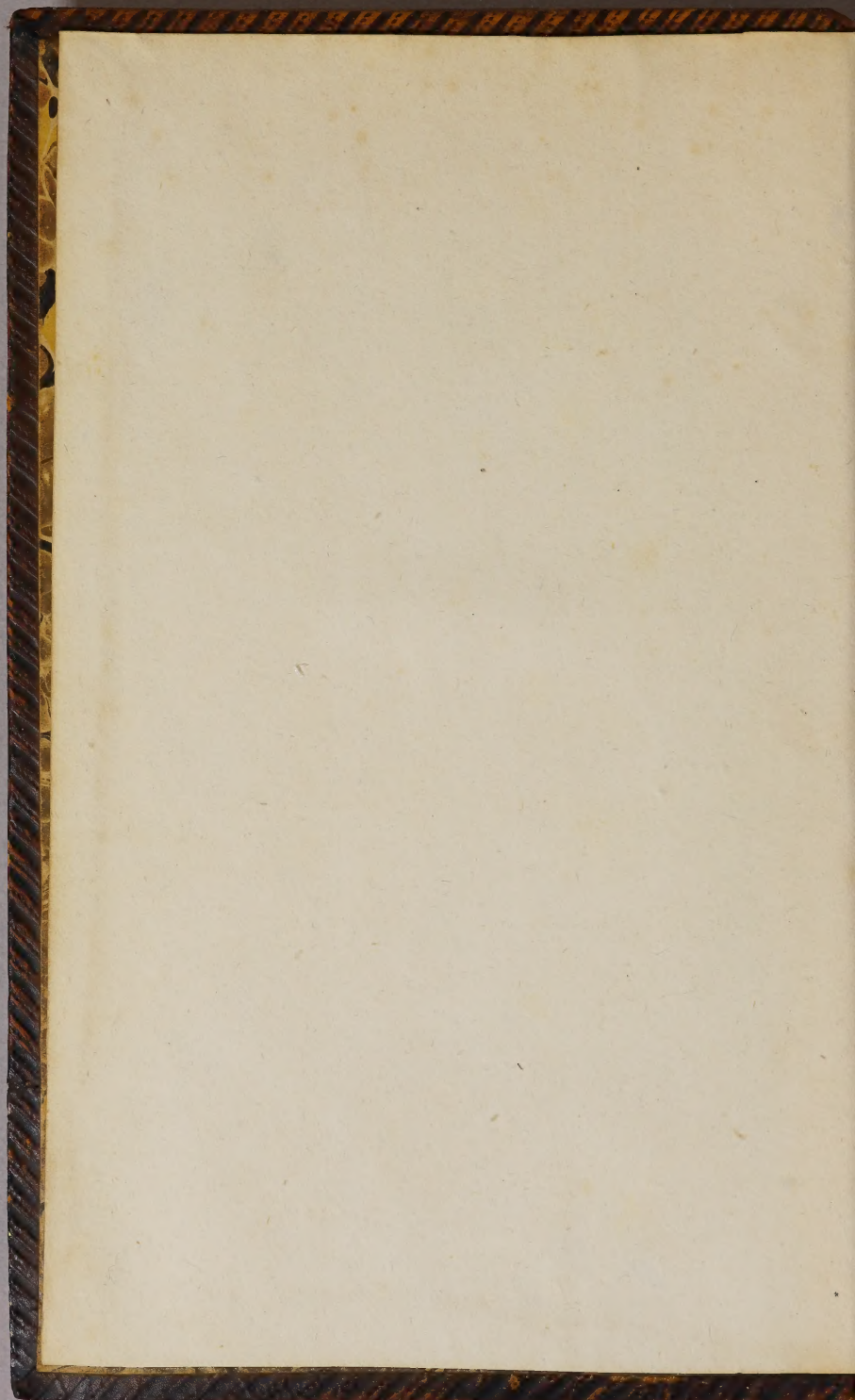
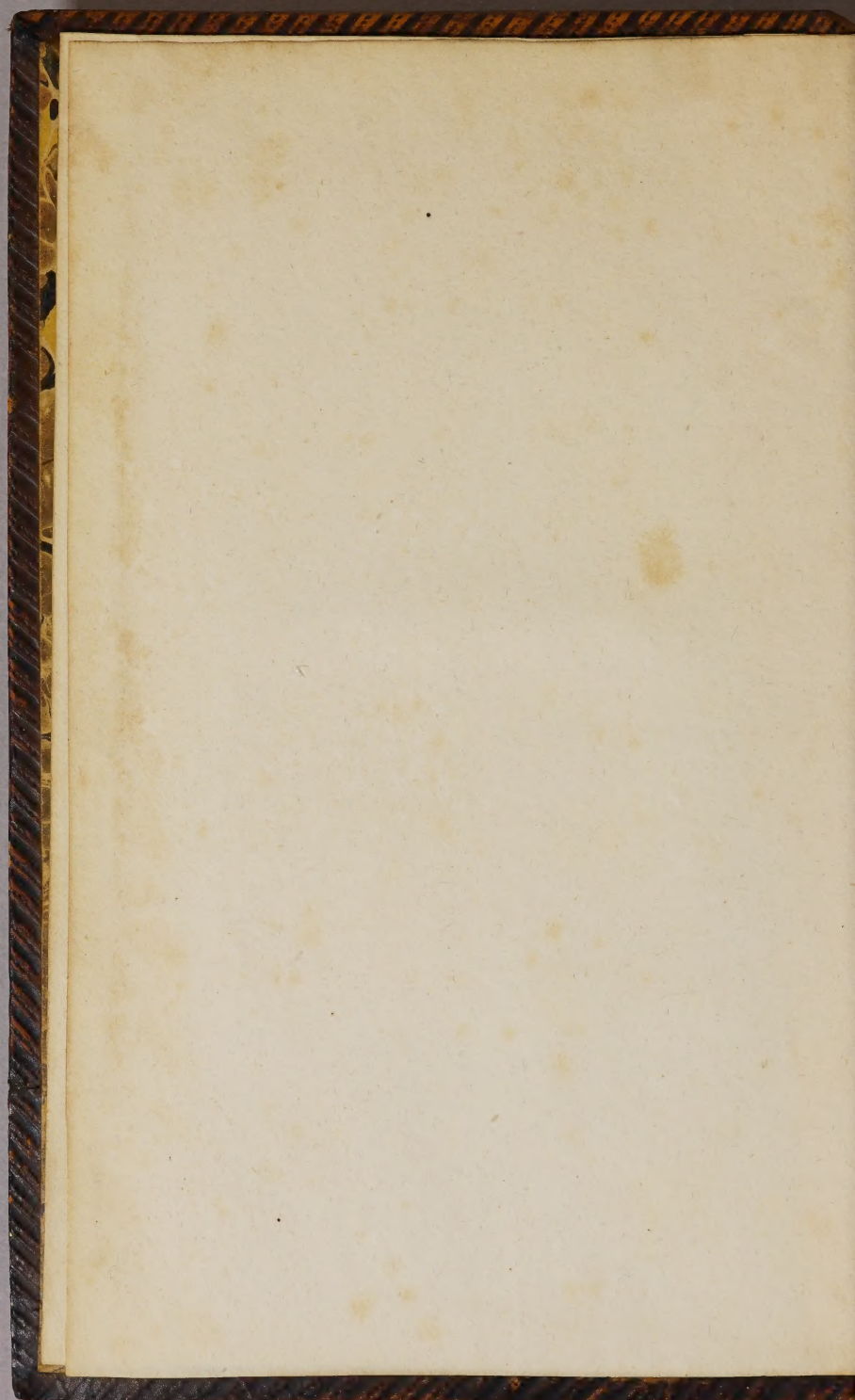




John Carter Brown.







MEMORANDUM

FOR THE RECORD

OF THE PROCEEDINGS

OF THE BOARD OF DIRECTORS

OF THE COMPANY

FOR THE YEAR

ENDING

AT THE ANNUAL MEETING

C

By Isaac Maddox

A
VINDICATION
OF THE
GOVERNMENT, DOCTRINE,
and WORSHIP,
OF THE
Church of ENGLAND,

Established in the Reign of

QUEEN ELIZABETH:

Against the

Injurious Reflections of Mr. NEALE, in his
late *History of the PURITANS.*

Together with a DETECTION of many false Quotations and Mistakes in that Performance.

alteram Partem.

Audi

L O N D O N:

Printed, and Sold by *A. Bettefworth* and *C. Hitch*, at the *Red Lion* in *Pater-Noster-Row*; and *T. Astley* at the *Rose*, and *S. Austen* at the *Angel*, in *St. Paul's Church-yard.* MDCCXXIII.

VINDICATION

OF THE

GOVERNMENT, DOCTRINE,
and WORSHIP

OF THE

Church of ENGLAND.

Published in the Reign of

QUEEN ELIZABETH.

Against the

Unjust Representations of Mr. HARRIS, in his
late History of the Puritans.

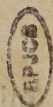
Together with a Detection of many of the Quacks
and Mistakes in the same.

By JOHN HARRIS.

And

LONDON:

Printed, and Sold by A. BARNARD, in St. Pauls Church-yard, at the Key in Iron-Grate; and T. BARNARD, at the Key, and a Tavern at the West, in St. Pauls Church-yard, Westminster.





A
VINDICATION
OF THE
Government, Doctrine, &c.

INTRODUCTION.



N Hearty Union and
Friendship among Pro-
testants (could such a
Blessing be obtain'd)
must prove highly ad-
vantageous to the Inte-
rest of true Religion.

This, in all human Probability, would
continue it where it already is, and
spread it in those Places where now it
is not received. Enemies, as well as
Friends, concur in this Opinion. The
unwearied Endeavours of *Papists* from
the Beginning of the Reformation, to
B divide

divide the *Protestants*, plainly enough shew *their* Sentiments upon this Head. In how many Shapes have they appear'd? What Pretences, what Intrigue, what Disguise have they not employ'd, to begin or carry on those Animosities, in which they have found too great Success? 'Tis rather to be wish'd than expected, that all who have separated from the Church of *Rome* should agree in the same Opinions, or the same external Rites; but in mutual Forbearance and Charity they may all concur. 'Tis more than time they should: Duty as well as Interest oblige them to it. While Popery is gaining continually upon the declining Interest of the Reformation; while our persecuted Brethren feel, in the most sensible manner, the daily Progress of this cruel Superstition upon the *Continent*; and while the Emissaries of *Rome* are so far from being inactive in *this Island*, at such a Juncture 'tis extreamly *unseasonable*, and may be very *prejudicial*, to kindle or revive any Disputes among those of the same Faith. No Benefit sure can arise to the general Interest of Protestantism, from endeavouring to convince its Adversaries, that different Parties of Protestants have treated one another as severely as Papists have treated them all.

all. If the *Original* of these unhappy Disputes was in the main very *insignificant* or *groundless*, the *Revival* of them is still more *improper*. For the sake of Christianity, therefore, and the Protestant Cause, 'tis to be hoped, that every Attempt to awaken the Passions of Mankind upon such Points, will be for ever discouraged by the Friends of Truth and Liberty. Why should Protestants bite and devour? why calumniate or reproach each other? or why endeavour to asperse and blacken the great Founders of the Reformation? The common Enemy can do enough of This. 'Tis pity a *History of the Puritans* lately published by *Daniel Neal, M. A.* should give Occasion for such Reflections! If *either* Party has offended, as it may be *each* in its Turn has done, since those Offences now cease, let them be buried in eternal Oblivion; not only be forgiven, but absolutely forgot. *Iliacos intra muros peccatur & extra.* If the *Laws* were somewhat severe upon the *Puritans*, *they*, when they had got the Power into their own Hands, took ample Revenge *contrary to Law*. These things are past; for the future, if the Nation is not to be bless'd with a more perfect Agreement, yet, as Christians, and as Protestants, let us

join our best Endeavours in the important Cause of Christianity, Protestantism, and practical Religion. When *united* Attempts have got the better of the *Infidelity and Immorality* of the Age (which certainly demand the first Regard) it will then be time enough for Fellow-Christians and Fellow-Protestants to dispute Matters of so little Consequence as an *Organ* or a *Surplice*, a square *Cap*, or a Gold *Ring*. It may even *then* be too soon to engage the Minds of People upon Subjects of so little Moment; but, *at present*, 'tis, upon many Accounts, greatly unseasonable and improper. Contentions of this Sort, among many other Evils, are apt to produce a Coldness and Disregard for the necessary Duties of Piety and Virtue. Men of all Persuasions are too prone to fall into this Mistake, and substitute a *disproportion'd Zeal against*, as well as *for*, the external and disputed Parts of Religion, in the Place of true Devotion and real Goodness. When the Mind is thus warmly engaged in such Disputes, either on one Side or the other, it generally becomes too careless of more weighty Matters. Nor is this Effect at all unnatural. One of the common Arts in this religious Controversy (for even that, to the great
Hurt

Hurt of real Christianity, is now become a Science) is to heighten the Importance of the Point in Dispute. Matters which to a cool and impartial Man, not engaged in the Controversy, appear of little Moment, by a skilful Management in this sort of Disputation, may be represented as of the utmost Consequence. Hence Men are led to a vast Opinion of themselves, for being, as they imagine, so much wiser than their Neighbours, in an Affair thought very momentous. Mr. N's History amply confirms this unpleasant Truth. In this Narration the World is reminded of those Disputes equally fierce and unhappy, which had for their chief Foundation nothing of greater Consequence than the Habit in which the Clergy were to officiate, and a few (very few they were) harmless Ceremonies of the same indifferent Nature. By thus dividing the Protestants, they weakened that Interest in the Infancy of it, when its whole united Strength seem'd scarce sufficient against Popery. And for what Reason was this ill-tim'd hurtful Contention raised, but chiefly that divine Service might be perform'd in a black Garb rather than a white one; that the Cloak of *Geneva*, and not the common Surplice, might be the estab-

blish'd Drefs? when, after all, the one is dressing, in a manner, as the Jesuits do; the other, at worst, is only wearing a Part of the Habit of the Parish-Priests. 'Tis natural for a Protestant to wish a Veil drawn over such a Scene as this; so warm and hurtful a Contention for so small a Matter. This is no *Aggravation* of the Case, Mr. N. himself declares, "Had the Habits and
 " a few Ceremonies been left indifferent, both Ministers and People had
 " been easy." Again, "the Controversy with the Puritans had but a
 " small Beginning." How much Disturbance was raised in the Nation upon that Account, his whole History is a Proof. This Gentleman, upon Enquiry, will find, that the *Revival* of this Controversy, and the opening those Wounds which all good Men hoped were effectually healed, meets with little Applause from the best Protestants, and the most moderate Men in the Kingdom. Does he imagine there cannot be as frightful Pictures drawn of Calvinistic or Puritanical Persecutors, as any he has drawn of the Church of *England*? But what Purpose could this answer, except to make the different Parties of Protestants more cold to each other,

N's Hist.
 p. 230.

Ibid. p. 594.

other, and help the Papists to triumph over them all?

The two Kingdoms of *England* and *Scotland* are happily united; each Persuasion has the Advantage of a publick Establishment, with a Toleration to those that respectively differ from it. But this, it seems, is not sufficient; nothing but the Introduction of the *Geneva* Plan, or something like it, thro' the whole united Kingdom, can give full Satisfaction. To accomplish this Design, Mr. N. has taken much Pains to represent the Church of *England* as founded in Violence and Bloodshed, its Constitution contrary to the Word of God, and invading Christian Liberty; and, to the great Joy, no doubt, of Papists, shews much Displeasure against almost every thing done at the Reformation, and very severely treats the Memory of the great and worthy Instruments of it. The taking away the superfluous Popish Furniture and Vestments, which, according to his own Principles, had been abused to Idolatry, and were a Profanation of the Christian Worship, he expressly calls by no better Name than the Papists give it, *N's Hist. Sacrilege, or Church-Theft*; and censures the Proceeding in Parliament, according to the Advice of pious *Protestant* N's Hist. p. 77. Burn. Hist. Vol. II. p. 330. Appen.

N's Hist.
P. 139.

stant Exiles, to establish the *Protestant* Religion, for not having the Consent of a *Popish* Convocation. " *Heath*, " *says he*, [Queen *Mary's*] Archbishop of " *York* made an *elegant* Speech against " the *Act of Uniformity of Common* " *Prayer and Service in the Church*, " *and Administration of the Sacra-* " *ments* ; in which, among other " things, he observes VERY JUSTLY, " that an *Act* of this Consequence " ought to have had the Consent of the " [then *Popish*] Clergy in Convoca- " tion, before it pass'd into a Law." On the contrary, this Gentleman introduces the Patrons of the *Geneva* Model, as Persons zealous for Christian Liberty, that were only desirous of shewing a greater Regard to Scripture, promoting a *purser* Reformation, a *holy* Discipline, &c. Thus while he describes one as exceeding bad, the other extremely good, what is the natural Inference from all this, but that the corrupt Church should be *abolish'd*, and a pure one plac'd in its room, by all who hate Persecution, regard the Laws of Christ, or value Christian Liberty?

Tho' many wise and moderate Men think it an Unhappiness to have this Controversy revived at this Juncture; yet, if it shall appear, that Mr. N's

Histo-

History contains many things *injurious* to the Memory of the *Great Foundress* of the Protestant Religion, and very *partial* Representations of those who acted by her Authority; it must be thought a Piece of Justice to that good Princess, as well as to her Ministers and Servants, to re-consider this Matter. If all the Proceedings in a long Reign of Forty Four Years were not equally praise-worthy, 'tis not to be wonder'd at. Human Frailties attend Persons of every Rank, and it will appear that the *Puritans* were as far from being faultless, as their Superiors. 'Tis but Justice therefore to divide the Blame, and let each Side have its proper Share. With this View publick Notice is taken of Mr. N's Performance, that the Church of *England*, which has always been the great Support and Bulwark, as well as the Refuge and *Asylum* of the Protestant Religion, may not lye under such a heavy Load as he has laid upon it; when so large a Part justly falls to the Share of other Persons.

Justice to the Establish'd Church obliges us to observe, that the Bishops and Clergy thereof have express'd no Desire to engage the King's Protestant Subjects in Disputes with one another, nor made any Attempts to revive these
Con-

Controversies about lesser Matters, when Christianity itself, and the Protestant Religion, are so vigorously assaulted. In the present Case, the very Rights of Self-defence had probably been waved, if Silence under such an Attack, would not, to the great Hurt of the Protestant Interest, have given an Appearance of Truth to some injurious Representations. In order therefore to do *Justice*, and lay this Matter fairly before the World, 'tis requisite to throw some *Light* into those Characters of the *Queen*, her *Ministry*, and *Bishops*, which this Gentleman has drawn so very *black* and frightful. It will at the same time be necessary to cast some *Shade* into his Pictures of the *Puritans*, which are made *too bright* and glaring. This last is indeed the more unpleasant Part of the Work; and had they not been applauded at the Expence of the great Instruments of the Reformation, their Characters would have pass'd untouch'd. However, as they are now *dead*, and unable to answer for themselves, they shall be treated with all the Candour and Tenderness that are consistent with Truth, and no more shall be said of them than is necessary to the *Defence* of their *Accused Superiors*. The Treatment
these

these have met with shall not be made an Example in speaking of the other.

The *Establishment* of the Church of *England* on the Basis on which it now stands, was effected in the Reign of Queen *Elizabeth*; we shall therefore pass over the preceding Parts of Mr. N's History, and consider this as the principal Period when the Controversy with the *Puritans* properly had its Rise.

A few Observations upon the Circumstances of Affairs in that Reign, will give some Light to the Dispute, if under them it shall appear,

1. That Queen *Elizabeth* was really a *Protestant*, and wisely fix'd upon the *most proper and scriptural*, as well as *most catholick and comprehensive* Establishment of the Protestant Religion.

2. That the *Puritans* were neither desirous of a *Toleration* for themselves, nor willing to grant it to any others; but *solely* aimed at the *establishing* their own *Platform*, and *persecuting* their Fellow-Subjects and Fellow-Protestants.

3. That they were treated with great *Indulgence* and Favour, and allow'd to enjoy *many and considerable Preferments* in the Church.

4. That

4. That their own *irregular Conduct* obliged the Government to secure itself, by keeping a stricter Hand upon them. And that, after all, great *Distinction* was made *between peaceable* Nonconformists and those that endeavour'd the *Overthrow of Church and State*; that the *one* were *indulged*, while the *other* were restrain'd. If these Things shall appear upon proper Evidence, the *English Reformation*, 'tis to be hoped, will be sufficiently vindicated from the Reflections cast upon it in the *History of the Puritans*, and appear in its true Light a *great and glorious Work*.

To prevent all Suspicion of Unfairness or Misrepresentation, the *very Words* of the Authors made use of shall be quoted; tho' this may cause a Diversity in the Stile, yet it must greatly add to the Reader's Satisfaction. Mr. N. allows Bishop *Burnet*, *Strype*, and *Fuller*, to be the chief Church Historians of these Times, and as such to deserve Credit. These, together with the *Puritan* Writers of the greatest Esteem and Reputation among their own Party, will be the chief Evidences produced in this Cause.

CHAP.

C H A P. I.

IN the first Place, 'tis but *Justice* to Queen *Elizabeth*, to mention her honest *Concern* and *Zeal* to introduce and support the *Protestant Religion*; that the *Measures* she took were the most *proper*, and most subservient to this laudable Design. Any one in the least acquainted with the Character of this Great Princess would hardly think it necessary to vindicate her from the Charge of being actually a Papist, or greatly inclined to Popery. But, as it was not only the Imputation of those in her Reign, who could not be gratified with the full Establishment of their own Schemes, but Mr. N. also, in Imitation of them, has frequently laid *this* to her Charge; it seems necessary, in the first Place, to vindicate her from so heavy an Accusation.

By Mr. N's Account of this Great Princess, it must be thought her Heart was entirely Popish. Thus, *pag.* 337. "Tho' the *Papists* were the Queen's most dangerous Enemies, her Majesty had a *peculiar* Tendernefs for *them*. So again, *p.* 255. "One would have thought, *says he*, these formidable "Conspiracies of the Roman Catho-
"licks

“ licks should have alienated the
 “ *Queen’s Heart* from *them*.” If her
 Majesty, upon very weighty Reasons,
 was for retaining some few ancient Ce-
 remonies, it had been much more *decent*
 as well as *just* to so Great a Queen, to
 have said she inclin’d more to the *Luthe-
 ran* than *Calvinistic* Protestants, in the
 external Polity of the Church, tho’ she
 never came up to the former. But
Popery is an *odious* Word, and therefore
 the *Good Queen* is to be *Branded* with
that. Thus, when he is giving her
 Character in Form, at the End of her
 Reign, p. 601. “ As to her own Re-
 “ ligion, she affected a middle Way be-
 “ tween *Popery* and *Puritanism*, tho’
 “ her Majesty *was* more inclinable to
 “ the *former* : She disliked the secular
 “ Pretensions of the Court of *Rome*
 “ over foreign States, but was *in love*
 “ with the Pomp and Splendor of *their*
 “ Worship.

This is the heavy Charge brought
 against that Illustrious Princess, who
exposed herself to so many Hazards for
 the Protestant Religion. How ground-
 less the Accusation is, will soon appear
 to her *Honour*; and if it be to the
Shame of her Accusers, they are to
 thank themselves.

The

The cruel *Treatment* she met with in her *Sister's Reign*, merely upon the Account of *Religion*, sufficiently proves what Opinion the Papists had of her Sentiments upon that Head. They never thought her *Heart* was for them, or that she was any way *in love* with their Worship. Her Behaviour, after she came to the Crown, plainly shew'd they were not mistaken in their Apprehensions of her. The Way in which the Pope himself, as well as *foreign Princes* Vid. The Bull of Pius V. deposing Queen Elizab. Bur. Vol. 2. p. 377. of the *Romish Church*, and her own *Popish* Subjects always treated her, is a farther Evidence in her Favour; and so is her *supplying* the Vacancies in the *Church*, as Mr. *Rapin* observes, with Rapin, Eliz. p. 260. the *most zealous Protestants*, and her Strype's Ann. I. p. 254. inviting foreign Protestants into her Dominions, as well as supporting them abroad. To form a better Judgment of the Queen's Regard to the Protestant Religion, it may be proper to recollect the Circumstances of Affairs at her Accession. This will give a juster Notion of her Conduct, and shew the *Necessity* there was to proceed with great *Caution*, and must also convince every unprejudiced Person, that had she been secretly disposed towards Popery, *Interest* would have led her to follow her Inclination, and *continue Religion* in the settled

settled State in which Queen *Mary* left it, and not expose herself to so much Trouble and Danger, as it was easy to foresee so great a Change must certainly occasion.

Queen *Mary's* Endeavours to make the Nation *entirely Popish*, had succeeded too well. Bishop *Cox* to a learned Foreigner gives this Account of it.

Strype's Ann. " Popery so encreased and prevailed in
Vol. 1. Ap- " Five Years only, under the cruel
pend. p. 54. " Reign of Queen *Mary*, that it was

" incredible how very much the Papists
" were hardened." Bishop *Fewel*, at
the same time, to the learned *Bullin-*

Ibid.

ger, " Our *Universities* are so entirely
" lost, that there are scarce two who
" are of the same Opinion with us.
" You can scarce believe so great De-
" vastation could be made in so short

Ibid.

" a Time." As to the *Bishops and*
Clergy, all over the Nation, they were
unanimous for Popery, firm as a Rock.
Immotus enim, says Bishop *Cox*, *stat*
Clerus totus.

Tanquam dura flect, aut flet Marpesia cautes.

Sub sævo Mariæ imperio ita crevit invaluitque Papismus
ad quinquennium tantum, ut incredibile fuerit quantopere
pectora Papistarum obduruerint.

Academia nostræ ita afflictæ sunt & perdita, ut vix duo
sunt qui nobiscum sentiant—vix credas tantam vastitatem
afferri potuisse tam parvo tempore.

So far was Queen *Elizabeth* thought from being in love with Popery, that, as Mr. *Rapin* tells us, “ a great Difficul-^{Rapin, Eliz. init.}ty was thrown in the Way of the
 “ Declaration of the House of Lords
 “ in favour of *Elizabeth*. And this
 “ was, that all *England*, and particu-
 “ larly the House of Lords, made Pro-
 “ fession of the Roman Catholick Re-
 “ ligion; and that it was almost out
 “ of all Doubt, that *Elizabeth* was a
 “ *Protestant in her Heart*.” The Bi-
 shops and Catholick Lords persuaded
 themselves that *Elizabeth* would find it
 a difficult Undertaking to change the
 establish’d Religion; shou’d her *Inclina-*
tions to such a Change be ever so strong;
 so firm, in their Opinion, was the Foun-
 dation upon which Popery stood, that
 they thought the attempting any Al-
 teration would bring her into *Disturban-*^{Rapin’s Hist. ibid.}
ces that might be attended with her
Ruin. This was the State of Affairs,
 as to Religion; the *Nation* universally
Popish; not only the *Bishops* and *Cler-*
gy, but all the *Privy-Counsellours*,
Judges, and other *publick Officers*,
 were the most *bigotted Papists*, and
 chosen into Place for that very Reason.
 ’Twas with great Difficulty they got a
 Bishop to crown the Queen, and at last
 it was one in a See no more considera-

Ann. Vol. I.
p. 44. & 56.

Memoirs
p. 68.

ble than *Carlisle*. The Opposition from the *Popish Clergy* appear'd very soon. In *Convocation*, as Mr. *Strype* says, they did *notably bestir* themselves, nor were they less active in other Places. "The
" *Popish Priests* and other *Zealots* took
" frequent Occasion, not only to *preach*,
" but to *speak* very untoward Words
" *against the Queen*, reflecting, as it
" seems, upon *Queen Anne Bollen* her
" Mother, and her own *Legitimacy*
" and *Title* to the Succession, and in
" favour of the *Queen of Scots*." This
was another *Embarassment* upon *Queen Elizabeth*; her *Title* to the Crown was *disputed*, and liable to Objections upon the Article of *Illegitimacy*. Her *powerful Rival*, *Mary Queen of Scots*, was in actual *Possession* of one Part of the Island, was of the *same Religion* with *Elizabeth's Subjects*, and to the Power of *Scotland* join'd that of *France*, where she had married the *Heir of the Crown*; so great was her Interest in *England*, that, as *Melville*, who was not ignorant of these Matters, informs us, " *Queen Elizabeth* was in great *Suspicion* of her Estate, finding so many
" of her Subjects *Favourers* of the
" *Queen of Scots*." And so sanguine was *Queen Mary*, her *Friends* so many and powerful, that she *assumed the Arms*

Arms and Stile of Queen of England, Strype's Ann.
Vol. I. p. 8.
and solicited the Pope to declare *Elizabeth's* Title not to be good. Mr. *Strype* justly observes "the Queen had Ibid. p. 10.

" still more Reason to be jealous of the
" *Scots* Title, since her Sister, the late
" *Queen Mary*, used to taunt her, by
" telling her often, that the *Queen of*
" *Scots* was the certain and undoubted
" *Heir* of the Crown of *England*, next
" after herself. Add, says he, to this,
" that the *Cardinal of Lorrain*, in a
" Conference with some Delegates
" from *Spain* at *Cambray*, about this
" time asserted, that his Niece the said
" *Queen of Scots* was most just *Queen*
" *of England*." Besides, it must be
remember'd, that against a Rival so
strongly supported, *Queen Elizabeth*
was very ill provided to make any
Opposition. The *Crown* was incum-
ber'd with immense Debts, the *People*
dispirited, the *Fortifications* ruinous.

" *Queen Mary* left the Kingdom in as Strype's Ann.
Vol. I. p. 2.
" low and miserable an Ebb as ever it
" was known to have been in, in any
" former Times; embroil'd in War with
" *France* and *Scotland*; the *Exchequer*
" very low, that *Queen* having con-
" tracted great Debts. By this means
" *Elizabeth* had formidable Enemies
" before her and behind her, but illy

Ibid. p. 3.

“ guarded at *Portsmouth*, the *Isle* of
 “ *Wight*, *Dover*, against *France*; so
 “ that an Invasion was fear’d on *that*
 “ Side; and, on the *Scots* Quarters,
 “ *Berwick* was in a woful Condition,
 “ wanting *both* Fortifications and Men.
 The Lord Keeper *Bacon* seem’d justly
 sensible of the unhappy State of Affairs,
 when he represented to the Parliament
 “ the great *Decays* and *Losses* of *Hon-*
 “ *our*, *Strength*, and *Treasure*, and
 “ the Peril that happen’d to this Impe-
 “ rial Crown of late Time. The mar-
 “ vellous *Waste* of the *Revenue* of the
 “ Crown, the inestimable *Consumption*
 “ of the *Treasure* levy’d both of the
 “ *Crown* and of the *Subject*; the ex-
 “ ceeding *Loss* of *Ammunition* and *Ar-*
 “ *tillery*; the great *Loss* of divers *Va-*
 “ *liant* *Gentlemen* of good Service;
 “ the *incredible* *Sums* of Money owing
 “ at that present, and in Honour due
 “ to be paid, and the *biting* *Interest*
 “ that was to be answer’d for Forbear-
 “ ance of this Debt.” Nor did the
 Face of Affairs *abroad* look more fa-
 vourable for a Reformation, than those
 at home. So far was the Queen from
 being strengthened and supported by any
 foreign Alliance, that the *most* *conside-*
rable Powers of *Europe* were ready to
oppose any such Design. Her own Sub-
 Sub-

Subjects *very soon* began to form *Conspiracies* with her foreign Enemies, even before her Coronation. " There were Strype's Ann.
 " some *already*, says Mr. Strype, of p. 7.
 " the Popish Faction, *contriving Mis-*
 " *chief* against the Queen, by setting
 " up the *Scots Queen's* Title, and by
 " getting Assistance from the *Guises* in
 " *France*, to carry on their Designs in
 " her *Behalf.*" *France* was neither un-
 willing nor unprepared to give them *that*
 Assistance. This was not doubted by
 the Queen's Friends, " for it was con-Ibid. p. 11.
 cluded at Court, and taken for gran-
 ted, that the *French* meant to en-
 deavour the Conquest of this Realm.
 They had now (as no less Man than
Secretary Cecil observes in a Paper
 drawn up upon this Subject) " got an Ibid.
 Occasion to *conquer Scotland*, and
 " had already Men of War there; and
 " prepared a *great Army* both out of
 " *France* and *Almain*, their *Captains*
 " were *appointed*, their *Victuals* *pro-*
 " *vided*, their *Ships* in *Rigging*, they
 " reckon'd *within a Month* to have
 " their *Wills* in *Scotland*. That done,
 " it seem'd most likely they would *pro-*
 " *secute* their Pretence against *England*,
 " which had no Fort but *Berwick* to
 stay them, and that was *unperfect*,
 " and would be so these two Years Day.

“ If they offer’d Battle with the
 “ *Almains*, there was great doubt how
 “ *England* would be able to sustain it,
 “ both for *lack* of good *Generals* and
 “ Great Captains, and principally for
 “ *lack* of *People*, considering the Waste
 “ that had lately been by Sicknefs and
 “ Death these three last Years.” Thus
 far that Great Man. There was soon
 after the Queen’s Accession a Plan
 drawn for effecting a Reformation. It
 is needless to transcribe the Whole,
 which is to be seen in Bishop *Burnet’s*
History of the Reformation, but more
 correct in the Appendix to Mr. *Strype’s*
Annals of Queen Elizabeth, Vol. I.
 However, as this is a Paper of Conse-
 quence and Authority, we shall tran-
 scribe that Part which contains the just
 Representations of the Dangers that
 were likely to follow a Reformation.

Vol. I. Ap-
 pen. p. 4.

“ What Dangers may ensue upon the
 “ Alteration?

“ I. The Bishop of *Rome*, all that
 “ he may, will be *incensed*; he will
 “ *excommunicate* the Queen’s Highness,
 “ *interdict* the Realms, and give it to
 “ Prey to all Princes that will enter up-
 “ on it, and incite them thereto by all
 “ manner of Means.

“ II. The *French King* will be encour-
 “ aged more to the War, and make
 “ his

his People more ready to fight against us, not only as *Enemies*, but as *Hereticks*. He will be in great Hope of Aid from hence, of them that are discontented with this Alteration, looking for Tumult and Discord. He will also stay concluding Peace, upon Hope of some Alteration.

III. *Scotland* will have some Causes of Boldness; and by that way the *French King* will seem soonest to attempt to invade us.

IV. *Ireland* also will very difficultly be stay'd in their Obedience, by reason of the Clergy that is so addicted to *Rome*.

V. Many People of our own will be very much discontented; especially these Sorts.

1. All such as govern'd in the late *Queen Mary's time*, and were chosen thereto for no other Cause, or were then most esteem'd for being hot and earnest in the other Religion, and now remain Unplac'd and Uncall'd to Credit, will think themselves discredited, and all their Doings defaced, and study all the Ways they can to maintain their former Doings, and despise all this Alteration.

2. *Bishops, and all the Clergy* will see their own Ruin. In Con-
 session

“ fession and Preaching, and all other
 “ ways they can, they will per-
 “ swade the People from it. They
 “ will conspire with whomsoever that
 “ will attempt, and pretend to do God
 “ a Sacrifice, in letting the Alteration,
 “ tho’ it be with Murther of Christian
 “ Men, or Treason.

“ 3. *Men which be of the Papist*
 “ *Sect*, which late were in manner all
 “ the *Judges* of the Law, the *Justices*
 “ of the Peace, chosen out by the late
 “ Queen in all their Shires, such as
 “ were believed to be of that Sect; and
 “ the more earnest therein, the more
 “ in Estimation. These are like to join
 “ with the Bishops and Clergy.

“ 4. *Some, when the Subsidy shall*
 “ *be granted*, and Money levied, (as
 “ it appeareth that necessarily it must
 “ be done) will be therewith offended;
 “ and like enough to *conspire and arise*,
 “ if they have any Head to stir them
 “ to it, or Hope of Gain and Spoil.

“ 5. *Many such as would gladly*
 “ *have the Alteration from the Church*
 “ *of Rome*, when they shall see perad-
 “ venture, that *some* old Ceremonies
 “ shall be left still, or that *their Do-*
 “ *ctrine* which they embrace, is *not al-*
 “ *lowed and commanded ONLY*, and
 “ all other abolished and disproved,
 “ shall

“ shall be discontented, and call the
 “ Alteration a *Cloaked Papistry*, or a
 “ *Mingle-mangle*.

These were not imaginary Dangers ;
 the Queen was really exposed to them
 all. And as these *Difficulties* arose on
 the *Protestant Side*, so there were
 great *Temptations* to continue *Popery*.
 The avoiding so much Trouble and
 Hazard, must have had great Weight
 with a *Woman* of less Piety and Reso-
 lution than Queen *Elizabeth*. We find
 early *Interest*, much *Sollicitation*, and
 great *Offers*, were made on the *Popish*
Side ; Men of *Power* and Influence at
home, the most considerable *Foreign* Strype's Ann.
Vol. I. p. 49.
Princes, and even the *Pope* himself,
 interposed in this important Cause.
 There was *one* Offer of so much *Conse-* Ibid. p. 14g.
Cambrd. Ann.
Eliz. p. 40.
quence, that had the Queen's Heart
 been at all *Popish*, she must have paid
 great Regard to it. This was to *con-*
firm Queen *Elizabeth's* Title to the
Crown, and by this Means secure her
 against all Disturbance from her Sub-
 jects ; to *overthrow* the Claim of so
 formidable a Rival as the *Queen* of
Scots, and fix her in the quiet and in-
 disputable Possession of the Throne.
 No Body imagines Queen *Elizabeth*
 wanted Understanding to discern the
 Importance of this Offer ; but she had
 too

too much Zeal for the Protestant Religion to hearken to it, and her Refusal ought, in Justice, to be ascribed to this Cause only. Mr. N. 'tis true, has thought it no ungenerous or ungrateful Thing to assign another Reason for it, *Page 172, but the Queen would not part with her Supremacy.* Had her *Heart* been as Popish as his Pen describes it, she would have followed her Father's Example, in retaining many of the Popish Superstitions, and not have establish'd the Protestant Form of King *Edward*. She might have asserted her Supremacy, and made little Alteration in the publick Face of Religion. Mass might have been celebrated, the Popish Saints adored, and every other Abomination in the Worship of that corrupt Church, retained and enforced. The Queen might still have been Supreme, and by her Authority compelled her Subjects to comply. Thus Idolatry and Persecution, the worst Parts of Popery, would have reign'd triumphant in the Nation, and the Queen have maintain'd her Supremacy, as King *Henry VIII.* did.

Under this Head, it may not be improper to mention M. *Rapin's* Sentiments, so opposite to Mr. N's, of Queen

Rapin's Hist. Eliz. sub fin. *Elizabeth's* Religion. "I don't believe

“ lieve (says that Historian) any Body
 “ ever question’d her being a *true Pro-*
 “ *testant.*” Her Letter to *Henry IV.*
 upon his turning Papist, is so expressive
 of an inward Conviction, and the great
 Regard she had for the Protestant Re-
 ligion, that, in Justice to her injured
 Memory, it shall be laid before the
 Reader; ’tis preserved in *Camden* and
Rapin in the following Words.

IT is hardly possible to express the
 extreme Grief and Dissatisfaction,
 which has seized me, upon Morley’s
 Representation of Things. Good God,
 what a miserable World do we live in!
 Could I ever have thought, Sir, that
 any secular Consideration could have
 prevailed with you, to discard a just
 Sense of God and his Fear? or, can
 you ever reasonably expect, that Provi-
 dence will grant this Change of yours
 a happy Issue? or, could you entertain
 a Jealousy, that the gracious Being,
 who had so long supported and preserv-
 ed you, would fail and abandon you,
 at last? it is, believe me, a dangerous
 Experiment, to do Evil that Good may
 come. But I hope, you may be yet re-
 covered to a better Inclination, even the
 Spirit of a sound Mind. In the mean
 Time, I shall not cease to recommend
 your

your Case to God, in my Daily Prayers, and earnestly to beseech him, that Esau's Hands may not pollute the Blessing and Birth-right of Jacob. The Promise you made of a sacred and friendly Alliance, I conceive myself to have deserved, and even earned at a vast Expence. But I had not mattered that, had you still kept your self the Son of the same Father. From henceforth I cannot look on myself as your Sister, in respect to our common Father; for I must, and shall always, pay a much greater Regard to Nature than Choice, in that Relation: As I may appeal to God, whom I beseech to recover you into the Path of a safer and sounder Judgment.

Your Sister after the Old-fashioned
Way, as for the New I have
nothing to do with it,

ELIZABETH.

Upon the Whole, 'tis hardly possible to conceive Circumstances *more* discouraging to a Reformation, than those in which Providence, to give her Virtues the greater Lustre, placed this renowned Queen. Her very *Sex*, in a Case where there was so much Difficulty
and

and Danger, seems no inconsiderable Disadvantage — An exceptionable and *disputed Title*, a powerful *Rival*, an *empty Treasure*, no Friend, no *Alliance* abroad to support her ; at Home, the Clergy, the Magistrates, the Populace, all against her in the Alteration. At the same time, the inviting Allurements of Quiet and Security in a Throne, to engage her to continue Religion as she found it. Such a State of Affairs illustrates the Warmth and Sincerity of the Queen's *Zeal* for the Protestant Religion, and shews the *Necessity* of her using great *Prudence* and *Caution* in the Introduction and Establishment thereof. That the Queen proceeded with Zeal and Prudence, will appear upon a Survey of her Conduct. 'Tis a considerable Argument in favour of her Measures, that they did, by the Blessing of God, *effectually establish* the Protestant Religion against the most violent and most universal Opposition that could possibly be made to it. What would have been the Success of other Methods and other Schemes, 'tis no small Felicity we are not able to determine. However, let us take a general View of the Queen's Proceedings which were so successful.

“ The

Ann. Eliz.

Vol. I. p. 38. cc

“ The Queen *says* Mr. Strype, was
 not backward, upon her *first* coming
 “ to the Crown, to shew her *merciful*
 “ *Nature* (so different therein from
 “ her late Sister) toward the *afflicted*
 “ *Professors* of the Gospel in *Bonds*
 “ *and Imprisonment*; and for putting
 “ a *speedy* Stop to the *cruel* Methods
 “ used before, for the detecting them
 “ in all Places, and taking them up
 “ by a kind of *Spanish* Inquisition; so
 “ as became a Prince that intended not
 “ to rule with Rigour, but Justice and
 “ Clemency. One of her *earliest* Acti-
 “ ons was to *release the Captives*, and
 “ to restore Liberty to the Free-born.
 “ Therefore Orders from above were
 “ sent to the Keepers of the Prisons,
 “ wheresoever these honest and pious
 “ People were detain’d, that they
 “ should set them at Liberty, taking
 “ their own Bonds for their Appear-
 “ ance, whensoever they should be
 “ call’d to answer.” Besides, setting
 these poor Prisoners at Liberty, and
enquiring into the Execution of a *Com-*
mission in the late Reign against *Lol-*
lards, and calling the Commissioners to
 an Account for their Proceedings, the
 Queen published a Proclamation, where-
 in she allow’d the Gospel and Epistle
 for the Day, the Ten Commandments,
 the

the Litany, the Lord's Prayer and Creed in *English*, which she had be-

Camd. Ann.
Lib. 1.

gan to use in her *own Chapel*, where she had forbid a Popish Bishop that officiated, to elevate the Host; and as a farther publick Profession of her Regard to the Holy Scripture, she received the Bible in *English* with great Marks of Regard at *Cheapside Conduit*, in a Procession thro' the City. Considering the Queen was in the Infancy of a disputed Government, and had not the Authority of Parliament to support her in these Proceedings, it shew'd great Regard for *true Religion*, to venture so far herself. Mr. N. sure was ignorant of all these Transactions, when he so positively asserted, "the *only* N's Hist.
" Thing her Majesty did before the^{p. 123.}
" Meeting of the Parliament, was to
" prevent Pulpit Disputes.

But the *grand Affair* was the *Establishment of Religion* by the Authority of the whole Legislature. This, considering the State of the Nation, must proceed originally from the Queen, be conducted by the Wisdom of her Councils, encouraged and supported by her Authority. The Temptations were strong on the Side of Popery. Powerful Sollicitations and important Proposals employ'd in its favour. But the
Piety

Piety of the Queen was resolute enough to surmount all these. Under the greatest Discouragements, she resolves to attempt the Establishment of the Protestant Religion. An *Undertaking* extremely *hazardous* as well as *difficult*!—Here a Question of great Consequence naturally arises. What *Form* shall be established? Those who had separated from the Church of Rome were *not unanimous* in their *Opinions*, nor did they agree in one uniform *Manner* of Worship. The *Calvinists* and the *Lutherans* (not to mention others) had great Differences among themselves, and each of them their Party. 'Twas *impossible* for the Queen to *fall in* absolutely with *either* of these, and *not offend* the *other*. And as she put herself at the *Head* of the *whole* Protestant Interest, it must give her great *Strength* and Influence, *not* to be too much *bigotted* to a *single* Branch of it. Her Circumstances requir'd great Caution. But Christian *Prudence* and Christian *Charity* happily concurr'd in recommending *such* an Establishment of Religion as might *include* the greatest Number of *Protestants*, and give her the Assistance of *wise* and *moderate* Men of *all* Parties.—Besides, as the *Nation* in general was *Popish*, it plainly appear'd
an

an *Act* of great *Compassion* to many *Thousand Souls*, as well as necessary to the Queen's Safety and the Success of the Reformation, to contrive, if it were possible, *such* a Form of *Worship*, *without Idolatry*, as might keep the Popish People in the Church, and so give them an Opportunity of being instructed in the Principles of true Religion; which, if they had been hastily driven away, they could never have had; and in all Probability, such *unseasonable Austerity* must have occasion'd a general Revolt and *Insurrection* in favour of the *Queen of Scots*, the Popish Heir, which would have *destroy'd* Queen *Elizabeth*, and with her the Protestant Religion: For notwithstanding all the Precaution that was used, there were *some Insurrections* in favour of Popery. The true Scheme therefore, the wisest and most charitable, was to unite, if possible, the different Parties of Protestants, and yet (due *Regard* being still had to the *Essentials* of Religion) to engage the Papists to come to Church. Let us consider a little what Methods were proposed, before we examine that which the Queen chose. By Mr. N's *Vid. p. 56. 170. 180. et alibi sapiss.* whole Account, the Reader must imagine, that the Contest about Religion was only between the Corruptions of

D *Popery*

Popery and the Purity of the *Gospel*. But surely it is a very great Omission not to take any Notice of the *Protestant* Brethren of the LUTHERAN Church, as if they deserved no Regard or Consideration, when the Plan of an Establishment was forming. The Reader will judge how important this Omission is, by what Mr. *Strype* says in his *Annals of Queen Elizabeth*, “ A difficult Work
 “ this that was now taking in hand ; the
 “ *Reformation* of Corrupt Religion,
 “ being the harder to bring to pass,
 “ because there was not only in this
 “ Juncture a formidable Popish Party
 “ to struggle with, but a *Lutheran*
 “ Party also; for there was not a few
 “ now that, in the Alteration of Religion,
 “ would endeavour to have it
 “ settled according to the *Augustan*
 “ *Confession*.” Those that were for
 having this the establish’d Form, gave a
 Reason for it that was not without
 Weight, *the better to join in League*
with the German Protestants, and
 thereby support and strengthen that Interest here. The Number of those who
 favour’d the *Lutheran* Scheme, was so
 considerable, and the Arguments they
 used so much regarded, that many were
 apprehensive they would carry their
 Point. “ There were Thoughts now
 “ of

Ann. Vol. I.
 p. 53.

Ibid. p. 174.

“ of receiving the *Augustan Confession*,
 “ the better to join in *League* with
 “ the *German Protestants*, as one of
 “ the Bishops wrote to a foreign Di-
 “ vine.” There is a very remarkable
 Letter from the learned *Bullinger*,
 chief Pastor of the Church of *Zurich*,
 upon this Occasion. “ I see, *says he*,^{Ibid.}
 “ no small Disturbances like to arise,
 “ even in *England* also, if the *Augu-*
 “ *stan Confession* be received, which
 “ some would have; a thing very un-
 “ worthy in many Regards. This,
 “ *says he*, gives Vexation to all the
 “ purer Churches, and would infect
 “ them all with its Leaven. I pray
 “ God restrain Men otherwise pious,
 “ but sufficiently troublesome to godly
 “ Men and the purer Religion. And
 “ you know what was done in *POLAND*,
 “ beware, and lay to your helping
 “ Hand, that it be not received.” He
 then adds a Declaration of great Im-
 portance, “ *KING EDWARD'S REFOR-*
 “ *MATION SATISFIETH THE GODLY.*

Video & in Anglia non modicas obituras turbas, si quod
 quidam (rem indignissimam multis modis) postulāt, reci-
 piatur *Augustana Confessio*. Vexat hæc omnes Ecclesias sin-
 ceriores, & cupit suo fermento inficere omnes. Deus co-
 herceat homines satis alioquin pios, at pietati puriori mo-
 lestos. Et tu scis quid factum sit in Polonia. Cave, &
 adjuva ne recipiatur. Satisfacit piis Edwardi Reformatio.
Ex Epist. MS. in Biblioth. Eccles. Belg. Lond. Vide Strype.

The Reader will certainly remember, that *this* was the *Advice* and the *Judgment* of so considerable a Calvinist as *Bullinger*, at a Time when this Matter was under Debate. From him we learn, that King *Edward's* Reformation was the most advisable Scheme, and would give Satisfaction to all pious Men. *Satisfacit* (in the Present Tense intimating not only, that it had satisfied them in King *Edward's* Reign, but that it did so now) *Satisfacit piis Edwardi Reformatio*.

But, besides the *Lutherans*, there were other Protestants, particularly *some* of those who had lived at *Geneva*, in Queen *Mary's* Reign, that earnestly press'd to have the Form of *Worship and Discipline* they had used in *that Place* establish'd here. They, as it was natural for them, gave the Preference to their own Model, as the *Lutherans* did to theirs. The Number of the *Geneva* Exiles was very *inconsiderable*, compared with those that were dispersed at the many other Places.

N's Hist.
p. 123.

Troubles of
Franctort,
p. 186.
Edit. 1575.

Mr. N. observes, that those of *Geneva* [only] wrote to their Brethren of *Arrow, Basil, Francfort, Strasburgh,* and *Wormes* (&c. as it is in the Original, should have been added) desiring mutual Forgiveness [of what happen'd at

at *Francfort*] and that they would unite their Endeavours to obtain such a Form of Worship as they had seen practised in (what they call'd) the best reformed Churches. The others, who were of different Sentiments, reply'd, that it would not be in their Power to appoint what Ceremonies should be observed; but they were determin'd to submit to things indifferent, and hoped those of *Geneva* would do so too:

"And that whereas *all the reformed* Ibid. p. 189.
 "Churches *differ* among themselves in
 "divers Ceremonies, and yet agree in
 "the Unity of *Doctrine*; we see *no*
 "Inconvenience, [say they] if *we* use
 "some Ceremonies *divers* from them,
 "so that we agree in the *chief Points*
 "of our Religion." The Letter from
 the Church of *Geneva* was sign'd by
 eleven Persons, *Christopher Goodman,*
Miles Coverdale, *John Knox,* *John*
Bodly, *William Williams,* *Anthony*
Gilby, *Francis Withers,* *William Ful-*
ler, *John Pullen,* *William Bevoyet,*
William Whittingham. These sign'd
 in the Name of the Church, That
 of *Francfort* was said to be most nu-
 merous, and amounted only to about
 80 Persons; but making the greatest
 Allowances, we cannot suppose, that
 the Church of *Geneva*, Ministers and
 D 3 People,

Mem. Refor.

Vol. III.

Troubles of

Francfort,

p 133.

People, did, at most, *amount to One Hundred*: And of these Ministers *several*, tho' they prefer'd the *Geneva Model*, yet could, and actually did *comply* with the established Form, and were *Beneficed* in the Church.

Let us then take an impartial View of this Matter, and in order to form a Judgment, remember what Mr. N. says, *Pag. 42.* with an Air of Triumph against Bishop *Burnet*, "is it reasonable
 " that the *Majority* should depart from
 " *their Sentiments* in Religion, because
 " the PRINCE with the *Minority* are of
 " another Mind?" Sure then, if the *Minority*, even with the *supreme Magistrature* on their Side, had no Right to an Establishment (for it is of that the Bishop is speaking, and to that Mr. N. objects) a *Minority without* the Prince, so small a Number as should not be called a *Minority*, an Handful of Men, were extremely *unreasonable* to expect the *Establishment* of their own Form of Worship, and the *Extirpation* of every other. If the vast *Numbers* of *Papists*, *Lutherans*, and of those both from *abroad* and at *home*, who were for *King Edward's Reformation*, be consider'd, what Pretence, what Shadow of a Pretence had a single *Hundred* of Men from *Geneva* to claim the San-
 ction

ction of publick Authority, to enjoin and enforce *their* Scheme? a Project as *impracticable* as it was *unreasonable*!

Thus, the *Lutherans* and *Calvinists* were each for their Plan; but there was a *third* Proposal, *King Edward's Reformation*. It happens very unluckily that Mr. N's, or, if he pleases, the *Puritans Objections* to this Plan, as it was re-established by Queen *Elizabeth*, are really so many *Arguments* in its Favour, with respect to the several Parts of it, *Doctrine*, *Government* and *Worship*.

As to the first Point, indeed, there was but *little* Difference; however a Censure is pass'd upon the Queen by Mr. N. himself, for *not being rigid enough* in her Opinions, and among other Faults laid to her Charge, she is N's Hist. sp. 123. blamed for being *fond of old Rites and Ceremonies*, thinking her Brother had *stripp'd Religion too much of its Ornaments*, and made the *Doctrines of the Church too narrow* in some Points. Something of the like Nature is insinuated in one of the famous *Admonitions* to the Parliament, for the extirpating the Episcopal Government, and the establishing the *Geneva Platform*, or, in their Stile, the *Holy Discipline*, wherein the Puritans make the following

ing Declarations : “ For the Articles
 “ concerning the Substance of *Doctrine*
 “ using a Godly Interpretation, in a
 “ Point or two, which are either too
 “ *sparely*, or else too *darkly* fet down,
 “ we are, and are ready according to
 “ Duty, to subscribe unto them.” For
 this, and other the like Reasons, Mr.
 N. gives them the Character of being
zealous Calvinists ; and Mr. *Fuller*

Fuller lib. 9.
 p. 72.

observes, “ some have *unjustly* taxed
 “ the Composers for *too much* Favour
 “ extended in their large Expressions,
 “ clean thro’ the Contexture of these
 “ Articles——which were penn’d in
 “ *comprehensive* Words, to take in *all*
 “ who *differing* in the *Branches* meet
 “ in the *Root* of the same Religion.”
 That the Articles of the Church of
England are so *sparely* fet down as
 not to countenance the severest No-
 tions of *zealous Calvinists*, is certainly
 true, and has been often proved, but
 especially by a late *judicious, learned*
 and *moderate* Writer, in a Piece, in-
 titled, *An Apology for the Church of*
England ; printed for *E. Widwinter* in
St. Paul’s Church-Yard. This Gentle-
 man has shewn, beyond all Contra-
 diction, that the *Articles* were com-
 piled with a *Latitude*, that *fairly* ad-
 mits a Subscription from those of the

Senti-

Sentiments of *Arminius*, as well as *Calvin*. He observes, that among the Compilers, there were several Anti-Calvinians; and, as those who compiled the Articles were not all Calvinists themselves, so they were very far from designing to frame Articles upon the rigid Calvinistic Notions. That as these Reformers were known to be Men of Temper, Prudence and Moderation, 'tis but Justice to suppose, that in Points so nice and intricate, they intended such a Latitude as would admit Subscription, by moderate Persons, of what is now called the Arminian, as well as of the Calvinistic Opinion. This Temper, so agreeable to the general Principles upon which the Church of *England* was established, they likewise observed, with respect to the Article of Christ's *Descent* into *Hell*; for tho' there are several Opinions about it, yet they have not specially determined which is the true one; and were particularly careful in the Review of the Articles, to strike out that Passage, which decided upon the Point. That, as the supposing the Articles left *in medio*, between *moderate* and *rigid* CALVINISTS does not make them useless; so neither does the leaving them *in medio*, between moderate *Armini-*
ans

ans and modere *Calvinists* make them of no Use, because they exclude other Notions, which both Parties agreed in condemning ; in particular, the ill Use that the Gospellers made of Predestination, which brings them, as Bishop *Latimer* exprest it, either to *Desperation* or carnal *Liberty*.

He likewise appeals to the Articles themselves, and mentions several Particulars held by the Arminians, by which he observes it easily appears, that *no one* Proposition in all the Doctrines of the Church of *England* concerning *Predestination*, is contradicted by them. He takes Notice likewise of some Particulars in which the Articles do *not agree* with the *Calvinistic* Scheme ; they no where declare, that the Decrees of God were made without any Regard to the good or bad Behaviour of Men ; but what is most remarkable is, that they actually *differ* from the Calvinists in that material Article of *universal Redemption* ; expressly asserting that Christ's Death is a perfect Redemption, Propitiation, and Satisfaction for *all* the Sins of the *whole World* ; that this Opinion runs thro' all the Offices of the Church, and is directly opposite to the Calvinistic Notion, that Christ dyed *only* for the *Elect* ; or in the Words of the
West-

Westminster Confession, neither are *any other* redeemed by Christ. This Point of universal Redemption, is the chief Article of the Dispute between the Arminians and Calvinists ; and, as he observes from Dr. *Whitby*, who was well skilled in that Controversy, draws all the rest after it. Here the Church differs from the Calvinists.

That agreeably to this publick Declaration of our Church, the private Writings of the most eminent Reformers, such as Archbishop *Cranmer*, Bishop *Latimer*, Bishop *Hooper*, &c. speak in the same Strain ; he has produced Quotations from them. He further observes, that the principal Occasion of Calvinism taking any Root among the *English* Clergy, was in *Queen Mary's* Reign, when many of the Exiles fell into the Calvinistic Notions, which they learned at *Geneva*, *Zurich*, and other Calvinistic Churches ; that, notwithstanding this, several considerable Divines were of different Sentiments, and the Articles continued, without any material Alterations, as to these Points, under *Queen Elizabeth*, the same they were under *K. Edward*. When these were compiled in that King's Reign, it does not appear any Deference was paid to *Calvin's* Judgment

ment or Authority; instead of that, the Assistance he offered was, to his no little Grief and Dissatisfaction, refused. He likewise observes that, in drawing up the Articles, the Compilers next to the Scripture and Doctrine of the primitive Church, had an Eye to the *Augustan Confession*, the Writings of *Melancthon*, who was invited over hither; the Works of *Erasmus*; and the *Erudition of a Christian Man*. This Book was published in King *Henry's* Reign, and had the Approbation of most of those who compiled the Articles; and, 'tis very express against the *Calvinistic* Notions, as to universal Redemption, falling from Grace, and Free Will. As the Articles were composed chiefly by Persons, not of Calvinistic Sentiments, and underwent no material Alterations as to these Points, in the Review; so they must, at least, be thought to be left *in medio*; and, accordingly he remarks some of the Calvinists, *Cartwright* and his Followers in the Admonition, &c. objected to the Articles for this Reason. The Candour of this Gentleman will forgive the Freedom that is taken with his Performance in drawing this imperfect Sketch, only design'd to excite the Reader to peruse the whole of it.

'Tis

'Tis easy to observe, that Mr. N. too readily falls into the narrow Spirit of his Puritan Friends, when he condemns this Latitude, and reflects upon the Queen, for being inclin'd to think, that Articles might be *too narrow*. N's Hist. p. 123.

When the Reader observes what is said by *Bishop Burnet* upon this Head, he will easily determine whether the Queen's Moderation deserves to be censured or commended : " From the Preface to Hist. of the Reformat. Vol. II.

" Days of Queen *Elizabeth*, says this eminent Prelate — Things did generally put on a *new Visage*; and this Church has, since that Time, continued to be the Sanctuary and Shelter of *all Foreigners*, and the chief Object of the *Envy* and *Hatred* of the *Popish* Church, and the great *Glory* of the *Reformation*, and has wisely *avoided* the *splitting* afunder, upon the high Points of the *Divine Decrees*, which have *broken* so many of the *Reformed* beyond Sea, but in these has left Divines to the *Freedom* of their several Opinions. Nor did she run on that *other Rock* of defining, at first, so peremptorily, the *Manner of Christ's Presence*, in the Sacrament which *divided* the *German* and *Helvetian* Churches ;

" but

“ but in that did also leave a *Latitude*
 “ to Men of *different* Persuasions.

This charitable and useful *Latitude*,
 as to the *real Presence*, is unhappily
 another *Objection* with Mr. N. “ The
 P. 138. “ Rubric, says he, that declared, *that*
 “ by kneeling at the Sacrament, no
 “ Adoration was intended to any Cor-
 “ poral Presence of Christ, was ex-
 “ punged.” What then? why for this
 and other Reasons as weak and ground-
 P. 139. less, *Queen Elizabeth’s Common Prayer*
Book was hardly equal to *King Ed-*
ward’s! Dr. *Humphreys* and *Sampson*,
 two *Heads* of the Nonconformists, men-
 tion it in a Letter to *Zurich*, as a
Grievance (’tis their own Word.) The
 P. 197. *Article* which explain’d the Manner of
Christ’s Presence is taken away: Had
 the *Calvinists* or Puritans been obliged
 to acknowledge any corporal Presence,
 or had it been declared there was any
 in the Sacrament, the *Objection* would
 have had some Weight: But as the
Lutheran Sense was not forced upon
 them, it was very unreasonable *Nar-*
rowness to be displeased, that *their*
Sense was not imposed upon the *Lu-*
therans. Why should one be excluded
 more than another by a particular Ex-
 plication? Each thought themselves
 in the Right, and it was a more can-
 did

did Method of Proceeding, and a *fair* *Compromise*, tho' disapproved by the Puritans and their Historian, that *each* should *enjoy* his *own* Sense, without *fixing* it upon the other.

“ Indeed (says Mr. *Fuller*) most of the P. 72.
 “ Composers of the Articles had formerly been *Sufferers themselves*, and cannot be said in compiling these
 “ Articles (an *acceptable Service* no doubt) to offer to God what cost them
 “ nothing, some having paid *Imprisonment*, others *Exile*, all Loss in their
 “ *Estates* for this their experimental
 “ Knowledge in Religion, which made them the *more merciful* and tender
 “ in stating those Points; seeing such, who themselves have been the most
 “ patient in bearing, will be most *piti-ful* in burthening the Consciences of
 “ others.” But as was observed before, the Difference as to Doctrines was not great, and consisted chiefly in this, that the Sentiments in the *Establishment* were *more charitable* and comprehensive than those of the Calvinists.

But since the Sacrament is mention'd, upon Account of the real Presence, it may not be improper to take Notice of another Circumstance attending that Ordinance. It seems *kneeling* was enjoin'd, as being thought a Posture most
proper

proper to express a due Sense of the great Love and Goodness of our blessed Saviour in dying for Mankind : That *Kneeling* is a *Scriptural* Posture of Worship is not deny'd. The Question therefore is, Whether in so solemn an Act of Worship as *Humiliation* for those Sins which were the Occasion of our Saviour's Death, and *Thanksgiving* for his wonderful Goodness in laying down his Life ; whether in such Acts of Worship any Posture can be too respectful and submissive ? There are no *Christians* who have not *departed* from the original Institution in some Circumstances, such as the *Time*, the *Place*, the *Manner*, the *Company* ; nay, and the very *Posture*. Bishop Burnet observes, " it was
 vol. II. p. 170. " apparent in our Saviour's Practice,
 " that the Jewish Church had CHANGED the Posture of that Institution
 " of the Passover, in whose Room the
 " Eucharist came : For, tho' Moses
 " had appointed the Jews to eat their
 " Paschal Lamb, standing with their
 " Loins girt, with Staves in their
 " Hands, and Shoes on their Feet ; yet
 " the Jews did afterwards change this
 " into the Common-Table-Posture ; of
 " which Change, tho' there is no mention in the Old Testament, yet we
 " see it was so in our Saviour's Time.
 " And

“ And since he comply’d with the
 “ common Custom, we are sure that
 “ Change was not criminal. It seem’d
 “ reasonable to allow the Christian
 “ Church the like Power in such things
 “ with the *Jewish*: And as the *Jews*
 “ thought their coming into the pro-
 “ mised Land might be a Warrant to
 “ lay aside the Posture appointed by
 “ *Moses*, which became Travellers
 “ best; so Christ being now *exalted*, it
 “ seem’d fit to receive this Sacrament
 “ with higher Marks of outward Re-
 “ spect, than had been proper in the first
 “ Institution, when he was in the State
 “ of *Humiliation*, and his Divine Glory
 “ not yet so fully reveal’d. ’Tis true,
 Kneeling was abused, and so was the
Feasting Posture, as ’tis call’d by Mr. N.
 p. 238. Of this the Excesses at some *Love*
Feasts are too good a Proof. But Mr. N.
 mentions *standing* at the *Sacrament*;
 whereas the *Puritans* as *strictly* enjoin’d
sitting as the Church did *kneeling*. The
 Injunction they made on this Head is in
 these Words. “ The Exhortation ended,
 “ the Minister coming down from the
 “ Pulpit, *sitteth at the Table*, EVERY
 “ Man and Woman *in like wise*, taking
 “ their Place, as Occasion best serveth;
 “ then he taketh Bread, and giveth
 “ Thanks, &c.” This then is the State of
 E the

The Service,
 &c. used in
 the English
 Church of Ge-
 neva, as it was
 approved by
 the Most Revd
 Mr. John Cal-
 vin, and the
 Church of
 Scotland, p. 48.

the Case. The Posture of *sitting* enjoyn'd by the *Puritans* was calculated for *none but themselves*, and must have *excluded* many others; whereas the Posture of *kneeling* was not only *approv'd* by the Friends of *King Edward's Reformation*, but was *necessary* to keep the *Lutherans*, and many who, in the *Reign of Queen Mary*, had been *seduced* to Popery (to whom some Regard and Compassion was due) in the Communion of the Church. This humble and decent Posture of *kneeling* is sometimes call'd *Popery* and *Idolatry*; upon which Censure Bishop *Burnet* makes

Vol. II. p. 171. the following Remark. " In the *primitive* Church they received *standing* and *bending* their *Body* in a Posture of *Adoration*. But how soon that Gesture of *Kneeling* came in, is not so exactly observed, nor is it needful to know. But surely there is great Want of *Ingenuity* in them that are pleased to apply these Orders of some latter Popes for *kneeling* at the *ELEVATION*, to our *kneeling*; when ours is *not* at *one such Part*, which might be more liable to Exception, but *during* the *whole* Office: By which it is *one continued Act* of Worship, and the Communicants *kneel all the while*.

There

There is *another* very important *Difference*, that makes it easy to judge on which Side *Christian Charity* and *Forbearance* lay. The *Rubrick* of the Church, which relates to the *Admission* of the Communicants, is in these Words. *And if any of these* [who have signified their Intention to partake of the Holy Communion] *be an open and notorious Evil Liver, or have done any Wrong to his Neighbour by Word or Deed, so that the Congregation be thereby offended, the Curate having Knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table until, &c.* Let us now see what was the Method settled upon the Principles of their Discipline for the *Admission* of *Men* and *Women* to the Church and Sacrament. 'Tis as follows.

“ *The Manner of Receiving all Sorts* Troubles of
 “ *of Persons into the said Congregation.* Francfort,
 “ First, for the avoiding of *all Heresies* p. 127. Edit.
 “ 1575.

“ *resies and Sects in our Churches, every*
 “ *one, as well Men as Women, which*
 “ *desire to be received, shall make a*
 “ *Declaration, or Confession of their*
 “ *Faith before the Ministers and El-*
 “ *ders, shewing himself fully to con-*
 “ *sent and agree with the Doctrine of*
 “ *the Church, and submitting them-*
 “ *selves to the Discipline of the same,*

“ and the same to testify, by *subscribing* thereto, *if they can write*.

And that no Man might ever deviate from the Doctrine and Discipline of the Church, after he was admitted, they appointed the following Method of *Enquiry*; “ And that *every* Member of the “ Congregation *do not refuse* to render “ a *Declaration* of their Faith, before “ the *Ministers* and *Elders*, *whenever* “ they shall by them be thereunto required.” The *Holy Discipline*, &c. enjoins; Let them *only* be admitted to the Communion, that have made *Confession* of their *Faith*, and *submitted* themselves to the *Discipline*, unless they bring Letters Testimonial, &c. What a large Field for Reflection is here? But the Reader shall be left to his own Thoughts upon the Topicks so often employ’d in the Cause of *this* Holy Discipline, *Unwarrantable Impositions*, *Scripture the only Rule*, *Christian Liberty*, &c. Every unprejudic’d Person will easily determine whether he would rather be obliged to commemorate, *kneeling*, the dying Love of his Saviour, which was a *necessary Means* to keep many weak *Brethren* in a Protestant Church, or be compell’d to *subscribe to their Doctrine and Discipline*, in order to partake of the Holy Sacrament, and be also *equally* obliged
to

to *fit*, and thereby keep up a Division between the Reform'd Churches. Mr. *Fuller* mentions this distinguishing Moderation to the Honour of the Church of *England*. " No *Lay-Person* (says he) Lib. 9. p. 72.
 " was required to subscribe, no *Magistrate*, none of the *Commons*, according to the Severity in other Places.
 " For the Persecuted Church of *English* in *Francfort* in Queen *Mary* her Days, demanded Subscription to their Discipline of every Man, yea, even of *Women*.

Mr. *N*'s next Objection to King *Edward*'s Reformation, is the Form of the *Ecclesiastical Government*; and yet here again the good Queen wisely chose not only the *most Christian*, but the *most moderate* and Catholick Scheme of Church Government. The Holy *Scriptures*, and the unquestionable Usage of the *Primitive Church*, were abundantly sufficient to recommend the Appointment of *Bishops*. But as this *Episcopal* Form of Governing the Church was better *suited* to the Form of the *Civil Government* in *England*, (however a different Manner might suit the *little Republick* of *Geneva*) as most of the Reformed Churches in *Germany* had the same Form in Effect, changing only the old *Greek Names* (as *Zanchius*

Observat. vid.
Survey, &c.
p. 117.

reporteth) of *Archbishops* and *Bishops* into *new* and worse *Latin* Names of *Superintendents* and *General Superintendents*. As the more moderate *Calvinists*, and their great Leader, *Calvin* himself, allow'd of this *Superiority* of *Bishops*, and thought it very useful. In the Chapter, which was wrote upon the *State* of the *Church*, and the Manner of Governing *before the Papacy*, he expresses himself after this manner.
 “ It will be very advantageous, in con-
 “ sidering the Manner of Governing
 “ the Church, and the several Orders
 “ of Ministers, to observe the Form of

Calvin. Institut. Lib. 4. Cap. 4. De statu veteris Ecclesiæ, & ratione gubernandi quæ in usu fuit ante Papatum. Utile erit in iis rebus [de ordine gubernandæ ecclesiæ & ministeriis] veteris ecclesiæ formam recognoscere, quæ nobis divinæ institutionis imaginem quandam oculis repræsentabit. Tamen enim multos Canones ediderunt illorum temporum Episcopi quibus plus viderentur exprimere quam sacris libris expressum esset; ea tamen cautione totam suam œconomiam composuerunt ad unicam illam verbi Dei normam, ut facile videas nihil fere hac parte habuisse a verbo Dei alienum. Quibus ergo docendi munus injectum erat, eos omnes nominabant Presbyteros. Illi ex suo numero in singulis civitatibus unum eligebant, cui specialiter dabant titulum Episcopi, ne ex æqualitate, ut fieri solet, dissidia nascerentur. Quod autem singulæ provinciæ unum habebant inter Episcopos Archiepiscopum: quod item in Nicenâ Synodo constituti sunt Patriarchæ, qui essent ordine & dignitate Archiepiscopis superiores, id ad disciplinæ conservationem pertinebat. Gubernationem sic constitutam nonnulli Hierarchiam vocarunt nomine (ut mihi videtur, improprio: certè Scripturis inusitato. Verùm si rem omisso vocabulo intuemur, reperiemus veteres Episcopos non aliam regendæ Ecclesiæ formam voluisse fingere ab ea quam Deus verbo suo præscripsit,

“ the

“ the ancient Church, which represents
 “ to us an Image of the Divine Insti-
 “ tution. For altho’ the *Bishops* of
 “ those Times *published many Canons*,
 “ in which they seem to express more
 “ than is expressed in the Holy Scriptures;
 “ yet they framed their *whole OEco-*
 “ *nomy* with so much Regard to that
 “ only Rule, the *Word of God*, that
 “ you may easily see, they have scarce
 “ any thing, in this respect, different
 “ from the Word of God—All those
 “ who were enjoin’d the *Duty of teach-*
 “ *ing*, they called *Presbyters*. These,
 “ in *every City*, chose one of their
 “ own Number, to whom they specially
 “ gave the Name of *Bishop*, lest, as
 “ commonly happens, *Dissentions* should
 “ arise *from an Equality*.—That eve-
 “ ry Province had among the Bishops
 “ one *Archbishop*, and that in the
 “ Council of *Nice*, *Patriarchs* were
 “ appointed superior to Archbishops in
 “ Order and Dignity, this appertained
 “ to the Preservation of Discipline.—
 “ The Government so constituted some
 “ call the *Hierarchy*, an improper Word,
 “ (as I think) certainly not used in
 “ Scripture—But to pass by the Word,
 “ if we regard the thing itself, we
 “ shall find that the *ancient Bishops*
 “ were willing to frame *no other* Form

“ of Governing the Church, than *that*
 “ which *God* had *prescribed* in his
 “ Word.” Another Writer speaks to
 Survey of the this Purpose. “ As *God* himself ap-
 pret. Holy “ pointed an *Inequality* amongst the
 Discipline, “ *Priests* in the *Old Testament*; as by
 p. 142. “ *Christ's* Institution, and in his own
 “ time, the *Apostles* were *superior* to
 “ the *Seventy Disciples*: As the *Apo-*
 “ *stles*, when the Gospel began to
 “ spread itself, appointed sundry *Timo-*
 “ *thies*, and *Titus*, to govern the
 “ Churches in divers Countries and
 “ Territories: As all the *Ecclesiastical*
 “ *Histories* do record the *Superiority*
 “ of Bishops, and do set down the
 “ Catalogues of many of them, and
 “ which of the *Apostles* and Apostolical
 “ Bishops, and in what Cities and
 “ Countries they succeeded: As all
 “ the *Ancient General Councils*, and
 “ all the *ancient* and godly learned
 “ *Fathers* have allowed of *Bishops*,
 “ and of their *Superiority* over the rest
 “ of the Clergy: As Bishops have been
 “ accounted generally throughout the
 “ World, to be the *Apostles* Succe-
 “ sors, and have continued in the
 “ Church ever since the *Apostles* time:
 “ As there was never any one of all
 “ the *ancient Fathers*, nor any learned
 “ Men for Fifteen Hundred Years, but
 “ *Aerius*

“ *Aerius* the Heretick, that ever held
 “ that there ought to be *no* Difference
 “ betwixt a Bishop and a Priest (I mean
 “ an ordinary Minister of the Word :)
 “ and that *his Opinion* was imputed
 “ unto him 1200 Years hence by *Epi-*
 “ *phanus* and St. *Austin*, for an Here-
 “ sy: As all the *chief* of the *learned*
 “ *Men*, that were the principal Instru-
 “ ments, under God, in this *latter*
 “ *Age*, for the *Restitution* of the Gos-
 “ *pel*, allow’d fully of *Bishops*, and
 “ of their Authority, and would wil-
 “ lingly have submitted themselves to
 “ their Obedience, if they might have
 “ been received with any tolerable Con-
 “ ditions: As all the *Reform’d Churches*
 “ in *Germany*, that do embrace the
 “ *Augustan Confession*, have (for the
 “ most part) their *Superintendents* and
 “ *General Superintendents*, the same
 “ in effect with our Bishops and Archbi-
 “ shops: As the *chiefest* of the *German*
 “ *Writers*, now living, do *justify* the
 “ Calling and Offices of their Superin-
 “ tendents and General Superintendents
 “ by the *Word of God*: As *none* of lat-
 “ ter Times *ever condemn’d* the Calling
 “ and Authority of such Bishops and
 “ Archbishops, as embrace the Gospel
 “ (for ought I find) but *Beza* and his
 “ Scholars. As *Zanchius*, a Favourer
 “ of

“ of the Eldership Equality, and now
 Beza contra “ *Beza* himself joining with him, do
 Sacrav. p. 143. “ both of them confess, that the Cal-
 “ ling and Authority of *Bishops* and
 Ibid. p. 115. “ *Archbishops* may be defended; that
 & 116. “ they did *proceed* from the *Holy Ghost*,
 “ and that there is *nothing* more *ma-*
 “ *nifest* in all the Ecclesiastical *Histo-*
 “ *ries*, all the ancient *Councils*, and in
 “ the Writings of all the ancient *Fa-*
 “ *thers*, than the Allowance of them,
 “ throughout all Christendom.” Not-
 withstanding all this, Mr. *N.* is extreamly
 fond of a Parity among the Clergy,
 and has taken *too much* Pains in that
 Cause. ’Twas an *Excess* of *Zeal* to
 press the pious *Reformers* and *King*
Edward’s Ordinal into this Service :
 N’s Hist. “ The Committee (says he) soon finish-
 p. 63, 64. “ ed their Ordinal, which is almost
 “ the same with that now in Use :
 “ they take no Notice in their Book of
 “ the lower Orders in the Church of
 “ *Rome*, as Subdeacons, Readers, Aco-
 “ lytes, &c. but confine themselves to
 “ Bishops, Priests and Deacons ; and
 “ here it is observable, that the FORM
 “ of Ordaining a *Priest*, and a *Bishop*
 “ IS THE SAME, there being no express
 “ Mention in the Words of Ordination
 “ whether it be for the one or the other
 “ Office : This has been alter’d of late
 “ Years,

“ Years, *since* a Distinction of the two
 “ Orders has been so generally admit-
 “ ted ; but *that* was *not* the received
 “ *Doctrin* of *these* Times.” Thus
 again. “ We may observe (says he) Ibid. p. 82.
 “ from the History of this Reign [King
 “ *Edward's*] that the first *Reformers*
 “ believed *but* two Orders of Church-
 “ men in Holy Scripture, *viz.* *Bishops*
 “ and *Deacons* ; and consequently the
 “ Bishops *and* Priests were but different
 “ Ranks or Degrees of the *same* Or- Ibid. p. 494.
 “ der.” In like Manner elsewhere.
 “ Our first *Reformers* admitted but
 “ *two* Orders of Church Officers to be
 “ of divine Appointment, *viz.* Bishops
 “ and Deacons ; a *Presbyter* and
 “ *Bishop*, according to them, being but
 “ two Names for the *same* OFFICE.”
 By this Account 'tis plain Mr. N. would
 have it believed, that Bishop and Priest
 were, in the Opinion of the first Re-
 formers, synonymous Terms, signifying
 not only the *same* Order, but the *same*
 Office too ; being, as he says, but *two*
 Names of the *same* Office. His mate-
 rial Proof is the publick *Ordinal* ; and
 to be sure, if any where, the Reformers
 speak *distinctly*, when they are design-
 edly *treating* upon this Subject, and ap-
 pointing the very *Forms* of *Ordination*
 and *Consecration*. Here then we join
 Issue

Issue, and both appeal to the *same Ordinal*, as a *decisive Proof*.

Mr. N's Assertion Page 82, is in these Words. "*The first Reformers believed*" BUT TWO *Orders of Church-Men in* "*Holy Scripture, viz. BISHOPS and*" DEACONS." These very same first Reformers, in the very same Ordinal, he refers to, make the following express Declaration.

Preface to K.
Edward's Or-
dinal.

It is evident unto all Men, diligently readyng Holy Scripture and auncient Autours, that from th' Apostles Tyme there have been THESE ORDERS of Ministers in Christe's Church, BISHOPES PRIESTES and DEACONS.

Without stopping for one Reflection, let us go on to his next Assertion, which runs thus ;

N's Hist.
p. 64.

"The *Form* of Ordaining a *Priest*"
"and a *Bishop* is the same."

Here we have Recourse to the same Ordinal, and find therein two *Forms*, one for the *Priest*, and the other for the *Bishop*, as distinct from each other as the *Forms* of a *Deacon* and a *Priest*. The *Bishop* is consecrated by an *Arch-bishop* and *Bishops* ; the *Priest* ordain'd by a *Bishop* and *Presbyters*. The Title of the one *Form* is *The Form of ordaining of Priests* ; the Title of the other is *The Form of Consecration of an Arch-bishop*,

bishop, or *Bishop*. Perhaps Mr. N. means that the very Form of Ordination and Consecration, those *individual Words*, by which they are ordain'd and consecrated, are the *same*. But neither is this the Case. The *Form* for the *Priest* is as follows. *When this Prayer is done, the BISHOP with the PRIESTS present, shall lay their Hands severally upon the Head of every one that receiveth Orders, the Receivers humbly kneeling upon their Knees, and the Bishop saying,*

“Receive the Holy Ghost: Whose Sins
 “thou dost forgive they are forgiven :
 “And whose Sins thou dost retain they
 “are retained ; and be thou a faithful
 “Dispenser of the Word of God, and
 “of his holy Sacrament. In the Name
 “of the Father, and of the Son, and
 “of the Holy Ghost.” *The Bishop shall deliver to every one of them the Bible in his Hand, saying, “Take thou Authority to preach the Word of God,*

“and to minister the holy Sacraments
 “in this Congregation where thou shalt
 “be so appointed.”

The Form of consecrating an Archbishop or Bishop is this. *Then the ARCHBISHOP and BISHOPS present shall lay their Hands upon the Head of the elected Bishop, the Archbishop saying, “Take the Holy Ghost, and re-*

“member

“ member that thou stir up the Grace
 “ of God which is in thee, by Imposi-
 “ tion of Hands ; for God hath not
 “ given us the Spirit of Fear, but of
 “ Power and Love, and Soberness.”

*Then the Archbishop shall deliver him
 the Bible, saying,* “ Give Heed unto
 “ Reading, Exhortation and Doctrine ;
 “ think upon these Things contain’d in
 “ this Book ; be diligent in them, that
 “ the Encrease coming thereby may be
 “ manifest unto all Men. Take Heed
 “ unto thy self, and unto teaching, and
 “ be diligent in doing them ; for by
 “ doing this thou shalt save thy self,
 “ and those that hear thee. Be to the
 “ Flock of Christ a Shepherd, not a
 “ Wolf : Feed them, devour them not :
 “ Hold up the weak, heal the Sick,
 “ bring together the Broken, bring a-
 “ gain the Out-cast, seek the Lost ; *be*
 “ *so merciful that ye be not too remiss ;*
 “ *so minister DISCIPLINE that you for-*
 “ *get not Mercy ;* that when the chief
 “ Shepherd shall come you may re-
 “ ceive the immarcescible Crown of
 “ Glory, thro’ Jesus Christ our Lord.
 “ *Amen.*

These are the Forms of ordaining a
Bishop and a *Priest*, which are called
 the *same*. The Weight of thus Mis-
 representing a publick Ordinal falls
 wholly

wholly upon Mr. N. His Friends are of a different Opinion : The *Objections* of the *Puritans* to these Forms of Ordinations are as follow. Under the Article of *Defects* in the publick Service alledged by them, this is one Particular. “ 4. The *Priest* receiveth in his Ordination *no Authority* to govern the Flock, and exercise the *Discipline* of Christ, but *only* to preach the Word, and administer the Sacraments.” Under another Article, which bears the severe Title *manifest Untruths*, this stands as the first Particular. “ 1. When it is said, that it is evident unto all Men, diligently reading the Holy Scriptures and ancient Writers, that from the Apostles Times there have been these Orders of Ministers in Christ’s Church, *viz.* *ibid.* Bishops, Priests and Deacons.” Under another Title call’d Popish Errors and Superstitions, the 2d Particular runs thus : “ That Deacons, Priests, Bishops, and Archbishops, are made several Orders and Degrees of *Minority.*”

Nothing, sure, but the Impossibility of supporting his Scheme, and proving the Parity of Presbyters and Bishops any *other Way*, could have put Mr. N. upon *this* Method of attempting it. He

A Short Table
of sundry Ex-
ceptions, &c.
p. 99.

Ibid. p. 110.

He had indeed undertaken a difficult Task, and must therefore have great Allowances in the Execution of it. The *Sense* and *Practice* of the whole *Christian Church* for fifteen Hundred Years, in a *Form* of Church Government, so *early*, so *universally*, so *constantly* received, were great Obstacles. No Instances of Presbyters executing the *distinguishing* Offices of a Bishop, no Example of any Man's being a Bishop one Day, and reduced to a mere Presbyter the next, as must have been the Case, had a Bishop, as is sometimes alledged, been *no more* than a *Chairman*, a Moderator, or *temporary President* of a Presbtery. No Instances of *many* Bishops in Places where there were *many* Priests ; on the contrary, we always find *one* particular Person mention'd as the Bishop, and *sole* Bishop of one particular City ; even *where* there were *many* Presbyters. This being the Case, and the *promiscuous Use* of Names, not sufficient to overcome so many Arguments, or shew the *Identity* of *Order and Office* between a Bishop and Priest, any more than an *Apostle's* calling himself a *Deacon* will prove the Apostolate and Deaconship to be one Order ; *other* Methods were to be try'd, and the very *Form* of consecrating a *Bishop*, who

Eph. iii. 7.
Col. i. 23.

who had *before been ordained* a Priest, be employ'd to prove there was, in the Opinion of the *Compilers* of *that* Form, no such Order as Bishops in the Church, all meer Presbyters and nothing more ; not only the Order but the very *Office* the same.

Since Mr. N. has thought fit to introduce the Reformers as Patrons of his Notion of Parity, it may not be improper to lay before the Reader Bishop Burnet's Account of the *Authors* of *that Opinion*. Hist. Reformation. Vol. I. p. 366. " In the ancient Church

" they knew none of these Subtilities
 " which were found out in the latter
 " Ages. 'Twas then thought enough
 " that a *Bishop* was to be *dedicated* to
 " his Function by a *new* Imposition of
 " Hands, and that *several Offices* could
 " not be perform'd *without Bishops* ;
 " such as Ordination, Confirmation,
 " &c. But they did not refine in these
 " Matters, so much as to enquire whether
 " Bishops and Priests differ'd in
 " Order and Office, or only in Degree.
 " But after the *Schoolmen* fell to examine
 " Matters of Divinity with logical
 " and unintelligible Niceties ; and the
 " *Canonists* began to comment upon the
 " Rules of the ancient Church, *they*
 " studied to make *Bishops* and *Priests*
 " seem very *near* one another ; so that

F

" the

“ the Difference was but small. They
 “ did it with different Designs. The
 “ *School-men* having set up the grand
 “ Mystery of *Transubstantiation*, were
 “ to *exalt* the *Priestly* Office as much as
 “ was possible ; for the turning the *Host*
 “ into *God* was so *great* an *Action*, that
 “ they reckon’d there could be *no Of-*
 “ *fice higher* than that which qualified
 “ a Man to so mighty a Performance :
 “ Therefore, as *they changed* the Form
 “ of Ordination from what it was *an-*
 “ *ciently* believed to consist in, to a *de-*
 “ *livering* of the sacred Vessels, and
 “ held that a Priest had his Orders by
 “ that Rite, and not by the *Imposi-*
 “ *tion of Hands* ; so *they raised* their
 “ Order or Office so high as to make it
 “ equal with the Order of a Bishop ;
 “ but as they design’d to *extol* the Or-
 “ der of *Priesthood*, so the *Canonists*
 “ had as great Mind to *depress* the
 “ *Episcopal Order*. They generally
 “ wrote for Preferment, and the Way
 “ to it was to *exalt* the *Papacy*. No-
 “ thing could do that so effectually as
 “ to *bring down* the *Power of Bishops*.
 “ This only could *justify* the *Exemp-*
 “ *tions* of the *Monks* and *Fryars*; the
 “ Pope’s setting up *Legantine Courts*,
 “ and receiving *at first Appeals*, and
 “ then *Original Causes* before them,
 “ together

“ together with many other Encroach-
 “ ments on their Jurisdiction ; all
 “ which were unlawful, if the *Bishops*
 “ had, by Divine Right, *Jurisdiction*
 “ in their Diocesess ; therefore it was
 “ necessary to lay them as low as could
 “ be, and to make them think that
 “ the Power they held, was rather as
 “ Delegates of the Apostolick See, than
 “ by a Commission from Christ or his
 “ Apostles ; so that they look’d on the
 “ declaring *Episcopal Authority* to be
 “ of *Divine Right*, as a Blow that
 “ would be *fatal* to the *Court of Rome* ;
 “ and therefore they did after this, at
 “ *Trent*, use all possible Endeavours to
 “ hinder any *such* Decision. It having
 “ been then the common Stile of that
 “ Age to reckon Bishops and Priests as
 “ the same Office, it is no Wonder if at
 “ this Time the Clergy of this Church,
 “ the greatest Part of them being still
 “ Leaven’d with the old Superstition,
 “ and the rest of them not having Time
 “ enough to examine lesser Matters,
 “ retained still the former Phrases in
 “ this Particular. On this I have in-
 “ sisted the more, that it may appear
 “ how little *they* have consider’d things,
 “ who are so far carry’d with their
 “ *Zeal against* the established Govern-
 “ ment of this Church, as to make

“ much Use of some Passages of the
 “ Schoolmen and Canonists that deny
 “ them to be distinct Offices ; for *these*
 “ are the very *Dregs* of *Popery*, the
 “ one *raising* the *Priest* higher for the
 “ Sake of *Transubstantiation*, the other
 “ *pulling down* the *Bishops* lower for
 “ the Sake of the *Pope's Supremacy* ;
 “ and by such Means bringing them
 “ almost to an Equality. So partial
 “ are some Men to their particular
 “ Conceits, that they make Use of the
 “ most mischievous Topicks when they
 “ can serve their Turn, not considering
 “ how much further these Arguments
 “ will run, if they ever admit them.”

Mr. N. imputes these Sentiments of
 some *in the Reign of King Henry VIII.*
 to the *Reformers* under *K. Edward VI.*
 tho' in the Preface to their Ordinal,
 they *expresly* declare the *contrary*. A
 particular Infelicity seems to attend the
 History of the Puritans upon this Point,
 the *several Orders of Ministers* ; the
 Author tells us often, that the Puri-
 tans believed *two* Orders of *Ministers*,
 “ They acknowledged, says he, but *two*
 “ Orders of *Clergy* of Divine Institu-
 “ tion, *viz.* Bishops or Priests, and
 “ Deacons ;” and yet nothing is more
 plain from the whole Strain of Puritan
 Books, than that they did not think a

Deacon

Deacon to be a Clergy Man, nor would allow him to act as a Minister. Their *Admonition* to the Parliament is so authentick a Declaration, that we need quote nothing else. "*The Deaconship*, say they, *must not be confounded with the Ministry.*" And so warm were they in this Matter, that they desir'd the Parliament "to injoin DEACONS not to meddle in Ministers Matters; and if they do, to see them sharply punished." By this odd Account of Mr. N's it plainly appears, the Puritans believed two Orders of *Clergymen*; one of which in *their Opinion* was no Order at all. Admonit. Ibid. p. 7.

Thus has Mr. N. succeeded with the Doctrine and Government of the Church; let us now attend him in considering the *Worship* thereof, which, with a few proper Alterations, is another Part of K. *Edward's* Reformation that Queen *Elizabeth* established. Here again she is so unhappy as to incur this Gentleman's Displeasure. Faultless Performances are not to be expected: The most labour'd publick Form of Prayer will scarce be above all Exception from every *different* Party. Some Prayers of a private Composition have been very affectionate and proper; but others, greatly indecent, and such as no Con-

F 3 gregation

gregation could join in, without consenting to things little short of Blasphemy. Should any Man have so good an Opinion of himself, as to imagine that his own private, or extemporary Performances will be perfect; such an Instance of his Vanity will be no great Argument in favour of his Compositions. A serious and peaceable Mind will not be offended at those Failings which are unavoidable in the present State of things. 'Twas *Calvin's* Advice to the Heads of the *English* Reformation in King *Edward's* Days, "As to a Form of Prayer, *says he*, and Ecclesiastical Rites, I highly approve of it, that there be a certain Form from which the Ministers be not allow'd to vary or depart in the Discharge of their Office.—That some Provision may be made to help the *Simplicity* and *Unskilfulness* of some. And that the *Consent* and *Harmony* of the *Churches* one with another may appear. And lastly, that the desultory Humour and Levity of such as

Calvin. Epist.
ad Protector.
Epist 81.

Quod ad formam precum & rituum Ecclesiasticorum, valde probo ut certa illa extet, a qua Pastoribus discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum Consensus; postremo etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam affectant.

" affect

“ affect Innovations may be prevented. The Puritans did not pretend to object, that the publick Prayers were framed in an unknown Language, or not directed to the proper Object, or not offered thro’ the true Mediator, being conceived in the *English* Tongue, and addressed not to the Virgin *Mary*, to Saints or Angels, but to God the Father, Son and Holy Ghost, and offered in the *Name* of our Blessed Saviour, the *only Mediator* and Advocate: Nor did they complain, that the *Matter* of them was such as did not become *sinful Creatures* to offer their great Creator. An humble *Confession* of their *Sins*, with an earnest *Deprecation* of God’s *Wrath*——Promises of future *Obedience*, with warm *Requests* for *divine Assistance* to fulfil those Promises —— *Praises* and Thanksgivings for *Mercies* spiritual and temporal already received, with suitable *Petitions* for *future Favours*, and proper *Prayers* for all *Orders* and *Degrees* of *Men*. These, with *Psalms* and *Hymns*, taken out of *Scripture*, or agreeable thereto, the Lessons of the *Old* and *New* Testament (some few of the *Apocrypha* being read upon Week Days only) compose the Service of the Church of

England. Nor could they or Mr. N. for them, be able to name any Church or Congregation, where the Holy *Scriptures* make *so great* a Part of the Service as they do in the Church of *England*. Let him examine, for Instance, the Service for a *Sunday Morning*, the *Psalms*, the *Chapters*, the *Commandments*, and *other* Parts of *Scripture* then read, will soon convince him of the Truth of this Assertion. As to the *Matter* of the publick Prayers, there was but one thing alledged to be directly sinful; but this shews such a charitable Spirit, and reflects so much Honour upon the Liturgy, that it is to be hoped it will always continue a Part of it. The *Prayers objected* to by the *Puritans* are these. "That it may
 " please God to have Mercy upon *all*
 " Men; That it may please God to
 " preserve *all* that Travel by Land or
 " by Water, *all* Women labouring
 " with Child, *all* sick Persons and
 " young Children, and to shew Pity
 " upon *all* Prisoners and Captives.
 To which humane and Christian Petition the following Objection was made.

Dial. between
 a Soldier and
 an Eng. Chap-
 lain. *Catal.*
sub fin. Art. 4.
 Writt. 1556.
 inscribed to

*They pray also, that all Men may be
 saved, without Exception; and that
 all travelling by Sea and by Land may
 be*

be preserved, *Turks and Traitors not* ^{Coverdale.}
excepted, &c. The same Objection is ^{Turner, Whit-}
 made in the famous *Admonition*, which ^{tingham, Sam-}
 contained the Opinion of them all—^{pson, Hum-}
"In all their Order of Service (say ^{phrey, Leaver,}
"they) there is no Edification—THEY ^{Crowley, and}
"PRAY THAT ALL MEN MAY BE SAVED." ^{others, that}
^{labour'd to}
^{root out the}
^{Weeds of Po-}

Notwithstanding this Objection, it will, ^{perry.}
 upon Examination, appear, that they ^{2 Admonit.}

did not prove *one sinful* *Petition in-*
serted, nor *any necessary* *Request omit-*
ted, in the publick *Liturgy*, which is
 so well adapted to the Apostle's Injun-
 ction, by *Prayer and Supplication, with*
Thanksgiving, to make known our Re-
quests unto God: But Mr. N. tells us,

"it would have obviated many Objecti-
 ons, if the Committee had thrown
 aside the *Mass-book*, and composed ^{N's Hist.}
 an uniform Service, in the Language ^{p. 54.}
 of Scripture." This was an Objecti-

on frequently made by the Puritans,
 with great Variety of very severe and
 very coarse Expressions. Thus, in their
 first Admonition to the Parliament:

"Remove (*say they, in great Warmth*)
 Homilies, Articles, Injunctions, and
 that prescript Order of Service made ^{Admon.}
 out of the *Mass-Book*." In their se- ^{p. 5.}

cond Admonition to the Parliament,
 they express themselves after this Man-
 ner:

ner: " We must needs say as followeth,

2 Admon.

A View of

Popish Abu-

sies, &c. p. 2.

" That this Book is an imperfect Book,
" culled and pick'd out of that *Popish*
" *Dunghill, the Portuise and Mass-*
" *Book*, full of all Abominations."

Another of them is pleased to deliver
his Opinion in the following Words:

Dial. &c. Ca-

tal. Art. 2.

" The whole Form of the Church
" Service is borrow'd from the Papists,
" *pieced and patch'd*, without *Reason*
" or *Order of Edification*." Their fa-

mous Leader, Mr. *Cartwright*, likewise
declares his, and his Brethren's Displea-

Cartwright's

Reply to Dr.

W. p. 131.

" Before I come
" to speak of Prayers (*says he*) I will
" treat of the Faults that are commit-
" ted almost throughout the whole
" Liturgy and Service of the Church
" of *England*, whereof one is that
" which is *often objected* by the *Authors*
" of the Admonition, That the Form
" of it is *taken from the Church of An-*
" *tichrist*." This is a heavy Charge
against those *pious Men* that *compiled*
the *English* Liturgy: 'Tis but proper
they be heard in their own Defence,
whereby their great *Prudence* and
Charity will appear: " Whereas (*say*

Preface to the

Com. Prayer

concerning

the Service of

the Church

and of Cere-

monies.

" *they*) in this our Time, the Minds of
" Men are so divers, that *some* think
" it a great Matter of Conscience to
" depart

“ depart from a *Piece* of the *least* of
 “ their Ceremonies, they be so *addicted*
 “ to their old *Customs*; and again, on
 “ the *other* Side, *some* be so *newfangled*,
 “ that they would *innovate all* things,
 “ and so despise the old, that nothing
 “ can like them, but that is new:
 “ ’Twas thought expedient *not* so much
 “ to have Respect how to *please* and
 “ satisfy *either* of these Parties, as
 “ how to please God, and *profit them*
 “ BOTH—So that here you have an Or-
 “ der for Prayer, and for the reading of
 “ the Holy Scriptures, much agreeable
 “ to the Mind and Purpose of the old
 “ Fathers, and a great deal more profita-
 “ ble and commodious, than that which
 “ of late was used. It is more profita-
 “ ble, because here are left out many
 “ Things, whereof some are untrue,
 “ some uncertain, some vain and super-
 “ stitious; and nothing is ordained to be
 “ read, but the very pure Word of God,
 “ the Holy Scriptures, or that which is
 “ agreeable to the same; and that in
 “ such a Language and Order as is most
 “ easy and plain for the Understanding
 “ both of the Readers and Hearers.
 “ It is also more commodious, both for
 “ the Shortness thereof, and for the
 “ Plainness of the Order, and for that
 “ the Rules thereof be few and easy.”

Nothing

Nothing can be more charitable than the further Declaration they make:
 “ In these our Doings we *condemn no*
 “ *other Nations*, nor prescribe any
 “ thing but to our own People only;
 “ for we think it convenient, that
 “ every Country shou’d use such Cere-
 “ monies as they shall think best, to the
 “ setting forth of God’s Honour and
 “ Glory, and to the reducing of the
 “ People to a most perfect and Godly
 “ Living, without Error or Superstiti-
 “ on.” The Reader will take Notice,
 that the Dispute with the Puritans was
not, whether there should be one *uniform*
 Manner of Worship, or every Man left
 to use what Prayers he pleased extem-
 porary or precomposed in his own
 Church. “ They did not dispute the
 “ Lawfulness of set Forms of Prayer.”
 A Form of Prayer was *then* used in all
 the Churches, *Geneva, Scotland, &c.*
 Bishop Burnet gives the following Ac-
 count of the Matter: “ I do not find
 “ (*says that learned Prelate*) it was
 “ ever brought under Consideration,
 “ whether they should *compose a Form*
 “ of all the Parts of divine Worship,
 “ or leave it to the *sudden and extem-*
 “ *porary Heats* of those who are to
 “ officiate, which some have called,
 “ since that Time, worshipping by the
 “ Spirit;

N’s Hist.
 p. 236.

Burnet’s Hist.
 Reformation. p. 72.
 Vol. II.

“ Spirit; of *this* Way of serving God
 “ they did not *then* Dream; much less
 “ that the appointing of Forms of
 “ Prayer was an Encroachment on the
 “ Kingly Office of Christ; but thought,
 “ whatever praying in the Spirit might
 “ have been in the Apostles Time
 “ (where yet every Man brought his
 “ Psalms, which are a sort of Prayers,
 “ as well as Praises, and these look
 “ like some written Composures, as
 “ St. *Paul* expresses it) that now to
 “ pray with warm *Affection* and sincere
 “ *Devotion* was *spiritual Worship*; and
 “ that where it was the *same thing*
 “ that was to be daily asked of God,
 “ the using the *same Expressions* was
 “ the Sign of a *steady* Devotion that
 “ was fixed on the thing pray’d for;
 “ whereas the Heat that new Words
 “ raised, look’d rather like a Warmth
 “ in the Fancy. Nor could it agree
 “ with the *Principles* of a *Reformation*,
 “ that was to *divest* the *Churchmen* of
 “ that unlimited *Authority* which they
 “ had formerly exercised over Mens
 “ Consciences, to *leave them* at Liber-
 “ ty to *make* the *People* pray after
 “ them, as they pleased; this being
 “ as great a *Resignation* of the *Peo-*
 “ *ple*, when their *Devotion* depend-
 “ ed on the sudden Heats of their
 “ *Pastors*,

“ *Pastors*, as the former *Superstition* had
 “ made of their *Faith* and *Conscience* to
 “ them. So it being resolved to bring
 “ the whole *Worship* of *God* under
 “ set *Forms* ; they set *one general*
 “ *Rule* to themselves (which they af-
 “ terwards declared) of *changing no-*
 “ *thing for Novelty Sake*, or *meerly*
 “ because it had been *formerly used*.
 “ They resolved to *retain* such *Things*
 “ as the *primitive Church* had practis-
 “ ed, *cutting off* such *Abuses* as the
 “ *latter Ages* had grafted on them,
 “ and to continue the *Use* of such other
 “ *Things*, which, tho’ they had been
 “ brought in not so early, yet were of
 “ good *Use* to beget *Devotion* ; and
 “ were so much recommended to the
 “ *People* by the *Practice* of them, that
 “ the laying these aside would perhaps
 “ have *alienated* them from the other
 “ *Changes* they made ; and, therefore,
 “ they resolved to make *no Change*,
 “ without very *good* and *weighty* *Rea-*
 “ *son*. In which they consider’d the
 “ *Practice* of our *Saviour* ; who did
 “ not only comply with the *Rites* of
 “ *Judaism* himself, but even the *Pray-*
 “ *er* he gave to his *Disciples* was *fram-*
 “ *ed* according to their *Forms* ; and
 “ his *two great Institutions* of *Baptism*
 “ and the *Eucharist*, did consist of *Rites*
 “ that

“ that had been *used* among the *Jews* ;
 “ and since he who was *delivering* a
 “ *new* Religion, and was *authorized*
 “ in the highest Manner that ever any
 “ was, did yet so far comply with *re-*
 “ *ceived Practices*, as from them to
 “ take those which he sanctified for the
 “ Use of his Church ; it seemed much
 “ fitter for those who had no such ex-
 “ traordinary Warrant to give them
 “ Authority in what they did, when
 “ they were reforming Abuses, to let
 “ the World see, they did it not from
 “ the *wanton Desire* of *Change*, or
 “ any *Affectation* of *Novelty*, and with
 “ those Resolutions they enter’d on
 “ their Work.” A great deal of Noise
 has been made with this Objection, that
 some of the Prayers in the Liturgy
 were taken out of the *Mass Book*.
 The *Lawfulness* of *publick Forms* is
 agreed on all Hands, and it can hardly
 be supposed that *every Thing* employed
 in the Popish Service was thereby ren-
 der’d *unfit* for Christian Use. How ma-
 ny impious Tricks did they play with
Water : Must we therefore never Bap-
 tize with Water ? or because they with
 many Fopperies consecrated *Bells*, must
 we lose an useful Method of calling
 People to Church by the Sound of
 them ? because they used the *Apostles*
Creed,

Creed, the *Lord's Prayer*, and many Portions of *Scripture* mixt with odious Superstitions, is it unlawful for us to use the *same*, FREE from those *Superstitions*? Can any Man of Sense think it sinful to offer up the following Petitions in the *English Tongue*, only because a Popish Priest used a *Latin Prayer* to the same Purpose : " Lord
 " of all Power and Might, who art the
 " Author and Giver of all good Things,
 " graft in our Hearts the Love of thy
 " Name ; encrease in us true Religion ;
 " nourish us with all Goodness, and
 " of thy great Mercy keep us in the
 " same, thro' Jesus Christ our Lord."
 Or this Prayer : " O Lord, who hast
 " taught us, that all our Doings with-
 " out Charity are nothing worth, send
 " thy Holy Ghost, and pour into our
 " Hearts that most excellent Gift of
 " Charity, the very Bond of Peace and
 " of all Virtues, without which, who-
 " soever liveth is counted dead before
 " thee. Grant this for thine only Son
 " Jesus Christ's Sake." The true and
 only Question for a peaceable Christian,
 is not *who* has used a *Prayer*, but *what*
 the *Prayer* is? If this be suitable to his
 Condition, and every Way proper for
 him to offer ; it is not incumbent upon
 him to enquire further, nor shou'd he
 throw

throw it aside, tho' he knew that an *Enthusiast* or a *Drunkard*, or even an *Idolater*, or a *Murderer* had used the same Words. Those Parts of *Scripture* are not the worse, nor ought to be the less regarded, which *Blasphemers* or the *Devil* himself has quoted.

There is one Thing more that Mr. N. often mentions, and lays great Stress upon. "The Puritans (says he) did ^{N^o Hist.} not object to prescribed Forms of ^{p. 595.} Prayer, provided a *Latitude* was indulged the Minister to *alter* or vary some Expressions; and so make Use of a Prayer of his own Conception, before and after Sermon." What! the *Popish*, *Lutheran* and *Calvinistic* Clergy to alter the publick Prayers as *any* of them thought proper! Each had the *same* Right, and *each* was intitled to the same Liberty. By this hopeful Scheme, when Ministers were forbid preaching against each other, they had a sure Way of continuing *Dissentions*, expressing their *Dislike*, and *forming* of *Parties* by their Prayers. This had been an effectual Way to throw the Nation into great Confusion, and give the Papists such Advantage as would have enabled them to subvert the *Established* Protestant Religion. The Church of *England* was too great a

G Friend

Friend to Peace, Charity and true Piety, to run the Hazard of any such Contentions and Divisions in the publick Prayers. The Government too wise to *change* a good *Establishment* for such a Scene of *Discord* and *Confusion*; nor were they willing so far to *subject* the *People* to the Power of the *Clergy*, as to leave the Alteration of the *publick* Prayers to the entire Pleasure of every Parish Minister. This Project of Mr. N. for thus altering the Publick Prayers, seems the more extraordinary, since he tells us, " 'Twas impossible, with all the Assistances they could get from both Universities, to fill up the Parochial Vacancies [which were at most but 100] with Men of Learning and Character." Again Pag. 172, " Archbishop Parker visited his Diocese this Summer, [1561] and found it in a Deplorable Condition; the major Part of the Beneficed Clergy being either Mechanicks or Mass-Priests in Disguise." Most of the inferior beneficed Clergy kept their Places; there were only *one hundred* Parochial Clergy *displaced* out of *nine thousand four hundred* Parochial Benefices; and was it either *safe* or *prudent* for the Sake of that *Handful* of Men, who came from *Geneva*,

N's Hist.
p. 162.

P. 156.

Ann. Dom.
1561.

newa, to invest every Clergyman of the Kingdom with a Power of altering the Liturgy, when it must unavoidably happen, that those who might be *most conceited* of their Abilities to alter the publick Service, would be *least capable* of such a Work ; and in this Scheme every Man was compleat Judge what he would change, and what he would put in the Room of it ? As to making a *Prayer before* or *after* Sermon, it was a Practice very common at that Time, nor has Mr. N. been able to give *one* Instance of a Minister censured upon that Account ; but as to changing and altering the publick Service, it could not be expected. The Church Prayers were highly esteemed, as expressing all our Wants, and containing nothing sinful. 'Twas therefore thought the most *safe* and *quiet* Method to continue the general Use of them.

'Tis not the Design of these Papers to enter at large into these Controversies, or offer every Thing that has, or may be said, upon this Subject. The little suggested will satisfy the Reader, that the Objections made by the Puritans, against the *Doctrine, Government* and *Worship*, established by Queen *Elizabeth*, are very weak and frivolous ; and also shew that the *Establishment*

of the Protestant Religion in the Church of *England* was formed upon Catholic and *comprehensive* Principles, such as would include the *greatest Number* of *English* Subjects, and be the most likely Method to *unite foreign Protestants*. 'Tis a Confirmation of this, that very considerable *Numbers* both of *Lutherans* and *Calvinists* have become Members of the Church of *England*, notwithstanding their *Irreconcilableness* to the *proper* Scheme of *each other*. But there is an Objection made by the Puritans to the *Habits*, and a few Ceremonies of the same *indifferent* Nature, retained by the Wisdom of the Nation that must be mentioned, not for the Weight this Objection has, but because 'twas made the Occasion of so much *Debate, Contention* and *Mischief*. Their Sentiments upon this Head Mr. N. has given, Pag. 595. "Nor had they an *Aversion* to such *decent* and *distinct* *Habits* for the *Clergy*, as were not *derived* from Popery." The Dispute therefore was, not about the Distinction of Dress, but *what* that distinguishing Dress should be. Here again we shall find the *Government* upon the *more charitable* Side of the Question. The Queen is *Censured* where she deserves Praise, for thinking that the Doctrines
of

of the Church *might* be made *too narrow*, and thereby many valuable Men kept out of it; and that if all the ancient *Ceremonies* had been *entirely laid aside*, great Numbers would have been *driven* out of her Communion. And therefore, for the Sake of *many* Thousands, 'twas agreed that a few *innocent* and *ancient* Usages should be retain'd, such as were practis'd *long before* Popery had extended its tyrannical Dominion over the Christian Church. And as *some distinguishing Habit* was thought expedient, none seem'd so proper as That the *People* had been *accustom'd* to, and were already furnished with. The *Clergy* were then so *poor*, that they could scarce buy themselves decent Clothes. "But to this (says Mr. N.) P. 56.
 "could not the Parish provide a
 "Gown, or some other decent Ap-
 "parel?" Not so easily as he imagines. Popish Church Wardens and Parishioners, as the Generality of the Nation then were, would not be very ready to purchase new Habits when they had old ones by them. As Mr. N. has, upon this Occasion, quoted Bishop *Burnet imperfectly*, and then thought fit to add, "upon *THESE slender* Reasons P. 56.
 "Garments were continued." 'Tis but Justice to the Bishop, to transcribe the

whole Passage. The *slenderer* these Reasons are, the less necessary it was to *suppress* any Part of them.

Burnet's Hist.

Vol. II. p. 75.

“ It was argued, that as *White* was
 “ anciently the Colour of the Priests
 “ Garments, in the *Mosaical* Dispen-
 “ sation, *so it was used in the African*
 “ *Churches in the fourth Century:* ”
 (This Mr. N. thought proper to omit)
 “ And it was thought a natural Ex-
 “ pression of the Purity and Decency
 “ that became Priests; besides, the
 “ Clergy were then generally extream
 “ poor, so that they could scarce af-
 “ ford themselves decent Clothes; [the
 “ People also running from the other
 “ Extream of submitting too much to
 “ the Clergy, were now as much in-
 “ clined to despise them, and to make
 “ light of the Holy Function; so that
 “ if they should officiate in their own
 “ mean Garments, it might make the
 “ Divine Offices grow also into Con-
 “ tempt. And therefore it was resol-
 “ ved to continue the Use of them;
 “ and it was said, that their being blef-
 “ sed and used superstitiously, gave as
 “ strong an Argument against the Use
 “ of Churches and Bells; but that St.
 “ *Paul* had said, that every Creature
 “ of God was good, and even the *Meat*
 “ of a *Sacrifice* offer'd to an *Idol*, than
 “ which

“ which there could be no greater
 “ Abuse, might lawfully be eaten ;
 “ therefore they saw no Necessity be-
 “ cause of a *former Abuse* to throw
 “ away Habits, that had so much De-
 “ cency in them, and had been former-
 “ ly in Use].” All that is enclosed
 Mr. N. has left out, without hinting
 at the Omission.

But as so great a Part of the Puri-
 tanical Dispute was about the Ha-
 bits, let us examine a little farther in-
 to that Matter. Mr. N. asserts, “ that P. 139.
 “ Queen *Elizabeth's* Common-Prayer
 “ Book was hardly equal to that which
 “ was set out by King *Edward*, and
 “ confirmed by Parliament, in the *fifth*
 “ Year of his Reign. For whereas in
 “ that Liturgy, all the Garments were
 “ laid aside but the Surplice, the Queen
 “ now returned to King *Edward's first*
 “ *Book*, wherein Copes and other Gar-
 “ ments were order'd to be used.”
 The Truth of the Case is this ; the
 Change of Religion was so hazardous,
 that great Caution was necessary, and
 as few Persons as possible to be offend-
 ed. But tho' the Habits appointed in
 the 2d Year of *Edward VI.* were pre-
 scribed in the Act of Uniformity ; yet
 a Clause was inserted to impower the
 Queen, if it should appear practicable,

to make further Alterations, as follows.
 “ Be it enacted, that such Ornaments of
 “ the Church, and the Ministers there-
 “ of, shall be retain’d and be in Use, as
 “ it was in this Church of *England* by
 “ Authority of Parliament, in the 2d
 “ Year of the Reign of K. *Edward VI.*
 “ until other Orders shall be there-
 “ in taken by the Authority of the
 “ Queen’s Majesty, with the Advice of
 “ her Commissioners, appointed and au-
 “ thorized under the great Seal of Eng-
 “ land for Causes Ecclesiastical, or of
 “ the Metropolitan.” In Consequence
 of this Power the Queen did, in the
 very first Year of her Reign, appoint
 that very Form of Habit used in the
 FIFTH of King *Edward*, which Mr. N.
 complains was laid aside by the Act of
 Uniformity. It had been more gene-
 rous and impartial to have mentioned
 this Instance of the Queen’s Conde-
 scension, than to asperse her Reforma-
 tion, as being hardly equal to King
Edward’s, upon this Account of the
 Habits, when she herself, with great
Indulgence to the Puritans, set aside
 the Habits of the second, and appointed
 those of the fifth Year: The Queen’s
 Injunction, which upon many Accounts
 deserves great Regard, is as follows.

“ Inj.

“ *Inj. 30. Item. her Majesty being de-* Of Apparel
of Ministers.
 “ *firous to have the Prelacy and Clergy*
 “ *of this Realm to be had, as well in out-*
 “ *ward Reverence as otherwise regard-*
 “ *ed, for the Worthiness of their Mini-*
 “ *stries ; and thinking it necessary to*
 “ *have them known to the People, in all*
 “ *Places and Assemblies, both in the*
 “ *Church and without, and thereby to*
 “ *receive the Honour and Estimation due*
 “ *to the special Messengers and Ministers*
 “ *of Almighty God ; Willeth and Com-*
 “ *mandeth, that all Archbishops and Bi-*
 “ *shops, and all other that be called or*
 “ *admitted to Preaching or Ministry of*
 “ *the Sacraments, or that be admitted*
 “ *into Vocation Ecclesiastical, or into any*
 “ *Society of Learning in either of the*
 “ *Universities or elsewhere, shall use and*
 “ *wear such seemly Habits, Garments,*
 “ *and such square Caps, as were most*
 “ *commonly and orderly received in the*
 “ *latter Year of the Reign of King*
 “ *Edward VI. not thereby meaning to*
 “ *attribute any Holiness or special Wor-*
 “ *thiness to the said Garments ; but*
 “ *as St. Paul writeth, Omnia decen-*
 “ *ter & secundum ordinem fiant. 1 Cor.*
 “ *14. cap.*” Mr. N. seems equally un-
 “ happy, in quoting *Injunctions* and *Or-*
 “ *dinals*. Tho’ he had the foregoing In-
 “ junction before him, he gives the fol-
 “ lowing

lowing Account of it ; how unfairly to the good Queen, the Reader will judge, by comparing them together.

“ *Art. 30.* All Archbishops and Bishops, and all that preach or administer the Sacraments, or that shall be admitted into any Ecclesiastical Vocation, or into either of the Universities, shall wear such Garments and square Caps, as were worn in the Reign [*leaving out those important Words* THE LATTER YEAR] of King *Edward VI.*” It plainly appears, that the Habits Queen *Elizabeth* enjoin’d were not so properly Popish as Protestant Habits ; worn in King *Edward’s* Time, in the last Year of his Reign. These Habits were a *Scholar’s* Gown, a square Cap, a Tippet or Scarf (to those who were entitled to wear one) and in the Church a white Surplice. It should further be consider’d, whether these Habits were not effectually distinguish’d from the Popish Garments ; ’tis certain they were not consecrated with Prayer, crossing and sprinkling with holy Water, as the Popish Vestments were. ’Twas only the Surplice, that could in any Sense be call’d Popish, the other being *academical* ; and even this had not the *Crucifix* and *Crosses* which were *embroidered*

ed on the *Popish Garments*. Other Persons, Judges, Magistrates, publick Officers, were distinguish'd by their Habits, as well as the Clergy ; it was, therefore, intended not so much a religious, as a decent and civil Distinction, and so it was explain'd by proper Authority, even the *Queen* herself. The *Cap*, the *Scholar's Gown* and *Tippet*, as was observed, are meerly an *Academical* Dress. No Objection can lie against these from Persons who allow, as the Puritans did, a Distinction of Habit, or who think a *Government* has Power to make *sumptuary Laws*, and, if they see Cause, prescribe a certain Dress to the *whole Society*, or any *particular* Members of it. The *Surplice*, if it is not allow'd to be an *University-Dress* (for that also was worn there) yet is rather an *Aaronical* than *Popish* Garment. And it was in that View *Bishop Hooper* objected to it. He declined his Consecration. Mr. N. himself tells us *pag. 68.* for two Reasons, " First, because of the Form of the " Oath, &c. Secondly, by reason of the " *Aaronical Habits*.

The *Conduct* of the *Puritans* seems very *extraordinary* upon this Occasion. These Gentlemen were for having the *Clergy* distinguish'd from the *Layity* by
their

their Drefs, and yet strongly object and inflame *the Protestant Populace thro' the Nation* against the *only Habit* that could be attended with any *Advantage*. Thoufands of poor ignorant People, who had been accustom'd to Divine Offices, where fuch a Drefs was ufed, would not hear or regard a Man in another Habit. Their Ignorance and Weaknefs call'd for the charitable Condefcenfion of their more knowing Superiors. Thefe Habits, and the few Ceremonies retain'd, were agreeable to the *Lutheran* Protestants, to many moderate Calvinifts, and to thofe who, approving King *Edward's* Reformation, follow'd it in their Banifhment. They were alfo of great Service, if not absolute Neceffity, to keep many in a Protestant Chuurch, who had been perverted in Queen *Mary's* Time. By thefe moderate and prudent Meafures the Papifts were continued in the Church for feveral Years, and of Courfe great Numbers brought off from their falfe Opinions and Idolatrous Worfhip. It fhould be remember'd alfo, tho' Mr. N. is pleas'd to fupprefs it, that the Queen publish'd an authentick Declaration, *that no Holinefs or fpecial Worthinefs was imputed to the prefcribed Habits*. They were ufed only to *diftinguifh* the Clergy, as
many

many other Orders of Men in the Kingdom were distinguish'd, from the Layity, appointed as Things meerly indifferent for Decency and Order; as a very-successful Means to keep many weak Brethren in a Protestant Church, and prevent their falling a Prey to Popish Priests. " If the People (as Mr. N. ^{P. 56.} says) had such a superstitious Opinion of them, as to think *they gave an Efficacy to their Prayers, and that Divine Service said without this Apparel was insignificant.*" 'Tis certain they would have left every Church, where they did not find that Habit, without which the Prayers had no Efficacy, and Divine Service was insignificant: So that the abolishing these Habits, as the Puritans proposed, must have drove vast Numbers from a Protestant Church, and engaged them in Measures to overturn it. But on the contrary, the *wise Condescension* of the Government in a few indifferent Things, kept *all* the Lutheran Protestants, and very many Thousands of poor deluded Papists, in a Church where they might be convinced of their Errors. The greater and more dangerous those Errors were, the greater and more charitable was that Compassion which condescended to their Weakness in a few in-

indifferent Things, as a necessary Means to gain their Attention. This was agreeable to the Conduct of the great Author of our Faith and his Apostles, who instructed Men as they were able to bear it ; and took Care to *give no Offence to Jews or Gentiles, nor to the Church of God.* The Puritanical Rigour and Severity, by driving them from the Church, would in all Probability have thrown them upon the Queen of *Scots*, or into some Scheme equally fatal to the Reformation. It cannot be denied, that the People might have the *same Instruction* from *those that wore a Surplice*, as from him that wore a *Cloak*, with this Difference, that they were prejudiced in Favour of the one, and had a Dislike to the other. Who then was likely to be best heard ? A Man may as well throw aside his Shirt, or his Shoes, because a Popish Priest wore such, as, lay aside an outward Garment, for no other Reason.

But notwithstanding the appointing the Surplice was not only the injoining an indifferent Matter ; but, at that Juncture very convenient, so agreeable to the general Sense of the Nation, and the laying it aside so likely to be attended with very ill Consequences ; yet we shall see presently, whatever Mr. N.

has

has said, that great *Indulgence, Leni-ty, and Tenderness*, were used towards those who could *not* persuade themselves to wear it.

When a little Notice has been taken of the *Discipline* of the Church, all the Objections to the Establishment, made by the Puritans, have been consider'd. That the Discipline is not *so perfect* as good Men wish it, and as the *Bishops* frequently and earnestly *endeavour'd* to render it, cannot be denied: But yet, let *Churchwardens* make *honest Presentments*, and *Parishes*, as they ought to do, *support* their Officers in the Prosecution of them, the Complaints of want of Discipline will, in a great Measure, be removed. As to the *Geneva Model*, the World has had pretty *long Experience* of it, without discovering any *Extraordinary* Effects to recommend it. Wickedness prevails too much amongst Men of *all* Denominations, and under *every* Form of Church Discipline. But had those vehement Endeavours, which were used to introduce the *Geneva* Plan, been employed to procure a Form more suitable to the Constitution, and more perfect than what we now have, great Service might have been done to *Practical Religion*. And yet, whatever
Zeal

Zeal was shewn for this Platform, whatever Encomiums and fine Titles given to this *Holy* Discipline, this *Divine* Government, as it is call'd, of Ruling Elders, there are some *Circumstances* that attend it, far enough from making it appear very amiable. One is, that a Man knows not *what Laws* or Canons, what established Rules, or settled Orders, he is to be try'd by. These Lay Elders are to judge, as they say, according to the Word of God, their *own Sense* of it, they always mean. What this Sense may be, or how it may vary, who can answer? By this means, a few Tradesmen in Cities, or Farmers in Country Parishes, may brand a Man as a *Sinner*, or a *Heretick*, being Judges of *Opinions* as well as *Actions*, according to their own arbitrary and sovereign Determination. 'Tis but calling themselves a *holy* Synod, a *sacred* Consistory, and then they may judge as they please. Mr. N. complains, that "it lyes in the Breast of the *Judges* to declare what Canons are contrary to the Laws or Rights of the Crown, which is more for the King's Prerogative, than to make a Collection of Ecclesiastical Laws, *which should be fix'd and immoveable.*" This Remark of his is founded upon a Clause in
an

an Act of Parliament, 25 of *Hen. VIII.*
cap. 19. enacting, " That such Ca-
 " nons or Constitutions, not contrary
 " to the Laws, Statutes and Customs
 " of the Realm, or to the Damage or
 " Hurt of the King's Prerogative Roy-
 " al, as were *then* received and used,
 " shall still continue to be so." It is
 not so difficult as Mr. *N.* imagines, to
 determine, what Canons are contrary
 to the Laws of the Land, or the King's
 Prerogative ; but if this be an Objecti-
 on, 'tis much stronger against the Elder-
 ship, that no Body knows what Laws
 or Canons they judge by. Here we
 see some Certainty in the Church. The
publick Registers will shew upon what
 Canons there have been *Processes*. It
 may be determined what Canons were
 in Use, and what repugnant to the Laws
 or the Prerogative ; but where are the
 fixt and immoveable Canons or Consti-
 tution of Ruling Elders? Upon what
known Laws, what *fixt* and *stated*
 Rules is the Character and Reputa-
 tion of Mankind, when trusted in such
 Hands, to depend ? 'Tis the very No-
 tion of *Arbitrary Power* not to govern
 by *certain*, *fixt* and *known* Rules, but
 to act and determine at Pleasure ;
 such Power was vested in and exercised
 by the *Geneva Eldership*. *In the Con-*
 H *sistory*

Holy Discip. *sistory the most Voices are to be yielded*
 Sub. Tir. of *unto.* The only Certainty, a Person
 Consistories.

accused could have, was, that his Case would be determined by the *Majority* of Ruling Elders present in the Consistory ; but upon what Laws or Maxims they would proceed, he was entirely ignorant. The Survey of the pretended Holy Discipline publish'd 1593, has proved this from the Patrons of that Form, and their Endeavours to abolish all the received Ecclesiastical Laws and Canons, without substituting any other in their Room, is a farther Confirmation of it.

Vid. Admon.

N's History
 p. 414.

And what is this, but to erect a *high Commission* in every Parish, not 44 whom Mr. N. complains of, but half a Dozen sovereign Judges are to proceed against a Party accused by one of themselves by any Ways and Means they can invent, and upon any Maxims of their own which they are pleased to call Scripture. This leads us to another disagreeable Circumstance in this Discipline, the Ruling Elders are to *judge* and censure *one another*. This gives great Opportunity of favouring each other, and lays them under a Temptation to do so, as each may expect the same Indulgence from his Brethren in the like Circumstances; nor does it at
 all

all recommend this Holy Discipline, that the same Person is, in other Cases, both *Accuser* and *Judge*. The Ruling Elders are to search and find out Hereticks, or other Offenders, in the Congregation ; and when they have accused them to the Body of Elders, they themselves are to sit in Judgment upon them. " The Elders *watch* over the Director of Church Government Def. of the Admon. Life and Behaviour of every Man ; and to *them* belongs the *Decision* of all such Matters as do rise in the Church either touching corrupt *Man-ners* or perverse *Doctrine*." 'Tis certainly more agreeable to the Maxims of good Sense, as well as the *English* Constitution, for the *Church Wardens*, who may be consider'd as *Lay-Elders* by such as are fond of the Name, to present Offences, as a grand Jury finds Bills, and leave the Judgment to the Ordinary, or even his *Chancellor*, who cannot be *more* a Lay-Man than *Lay Elders* are. This must be own'd a more unexceptionable Way of proceeding, for *one* Man to *accuse*, and *another* to *judge*, by known and *stated* Rules, than for the same Man to be *Accuser*, *Judge* and *Jury*. In short, to have the whole Power of complaining, judging and determining, according to his own Will and Pleasure ; " the Justice of the Fuller Lib. IX. p. 184.

" I and detesteth that the Judge should
 " himself be an Accuser; for by Law
 " no Man may be Accuser and Witness,
 " *Inditer & Furor*; therefore much less
 " *Judge and Accuser*." This is their
 own Reasoning against the high Com-
 mission; and yet they were desirous to
 have *such a Power* lodged in their own
Consistories. The Reader will observe
 all along, that tho' they exclaim'd
 against the *Powers* the *Law* had *vest-*
ed in *other* Hands, yet they design'd to
 get *similar Powers* into *their own*.
 We have another Instance of this in the
 Oath *ex officio*. This was not only used
 in many of the *English* Courts, but
 was also practis'd at *Geneva* as well as
 in *England*, and therefore should not
 be objected to the established Church,
 as a Practice peculiar to that, since it
 was common to *both* Parties, and as was
 argued at that Time, " tho' not re-
 " quired by Act of Parliament, yet
 " had undoubted Grounds in the Law
 " Ecclesiastical, according to which,
 " the Proceeding in all the Ecclesiasti-
 " cal Courts of this Realm have been
 " used Time out of Mind." The most
 Reverend Mr. *Calvin*, as he is called
 by the Puritans, made Use of the same
 Oath *ex officio* in his Consistory at *Ge-*
neva. The *Puritans* themselves could
 not

L. Whitgift
 Appen. p. 137.

Cal. Epist. 71.
 Farellio.
 Fuller lib. IX.
 p. 185-6.

not by Law administer an Oath, but they came *as near* it as possible, by subjecting every Member of the Church to the *solemn Scrutiny* and Examination of the Consistory, where he was obliged, *as often as* required, to give an Account of his *private* Opinions, and accuse himself. The Law enacted for this Purpose is as follows : “ And that

“ every Member of the Congregation Discipline Reform'd, Article 52.
 “ do not refuse to render a Declaration of their *Faith*, before the Ministers and Elders, *whenever* they shall by them be thereunto required.”

However, this Oath *ex officio* is now no longer used in the *Church of England*. As to the Establishment of a Discipline and Government by Lay-Elders, had it been more desirable than really it is, no Man, that considers in what Circumstances the Nation was, the great Numbers of *Papists, Lutherans, and Friends of King Edward's Reformation*, can think it a *practicable Scheme*. 'Tis in the Nature of it very *unsuitable* to a *Monarchical* Government; indeed the *absolute and independent Powers*, these Gentlemen claim'd of *making Laws*, WITHOUT the *Consent* of the Vid. Cartw. Defence of the Admon. *Magistrate*, obliging him to see *their* Decrees *executed*, and punish the *Contemners* of them, were *not very con-*

sistent with *civil* Government of any Kind. Moreover, the very *Maintenance* of these Ruling Elders, in *every* Parish, must have occasioned no small Expende, especially as so *large* an *Allowance* was allotted them, by their admired Leader Mr. *Cartwright*. 'Tis true, when they could not obtain such Provision for them, they endeavoured to go on without it. But we are not considering what Points they have been able to carry, but what

they really aimed at. This Expende in maintaining their Ruling-Elders, was accordingly made one Objection to their Scheme in the *House of Commons*. But

Vid. Sum of
a Speech in
Parl. L. of
Whigge Ap-
pend. p. 109.

let us hear Mr. *Cartwright* in his Interpretation of that Passage of *St. Paul*.
1. Tim. 5. 17. *The Elders which rule well are worthy of double Honour*. "whereby, says
"he, the Apostle signifies a plentiful
"Reward, and such as may be *fully*
"sufficient for them and their *Hous-*
"holds." The Government, however,
did not think it safe or prudent to dis-
please the People, by laying so *heavy*
a Tax upon them; besides, had such a
Consistory been established in every Pa-
rish, what *Confusion* and *Disorder*,
considering the different Sentiments of
different Parishes, must have arisen
thro' the Nation? A Man that had
been held in high Esteem with some

Calvi-

Calvinistic Elders, must have fallen under the Censures of a *Lutheran* Consistory, and so *vice versâ*; for as these *Consistories* claim their Power by *Divine Right*, they were not to be regulated by human Laws, the *whole Government* of the Church being committed to themselves. Rather than embark in such a Scheme, the Bishops and Clergy chose to continue the discouraging Wickedness, by publick Exhortations, as well as private Advice and Admonition, and every other lawful Method, till the Discipline of the Church could be made more perfect and effectual. Admon. 1.

We have now seen, that the Scheme of the Puritans, or Favourers of the *Geneva* Model, was attended with many Difficulties, and liable to strong Objections; that they had no considerable or valid Objection to the *Establishment* of the Protestant Religion, much *more Catholick* and comprehensive than *any proposed* in its stead. This was not only more unexceptionable than any other; but besides its nearer Conformity to Scripture in some Particulars, and the earliest Practices of the Christian Church in others, there were some additional Arguments in its Favour.

It has been proved, beyond all Dispute, that the *Queen* was *not* a Papist in her Heart, but sincerely design'd to abolish Popery. The *Measures* she took were the most *proper* and subservient to this great and arduous Undertaking. There were many Reasons, besides those already mention'd, why her Reformation shou'd proceed upon King *Edward's* Plan. One was, that *vast Numbers* of good and pious Men had *suffer'd* greatly, and *not a few* had *dy'd* in the Flames, upon that Account. The Blood of these Martyrs had gain'd great Regard and Esteem to *that Doctrine, Government, and Worship*, for which their Lives were offer'd. Many People undoubtedly had a greater Affection, and would naturally become *more zealous* for that Form, for which *themselves*, their Relations and Friends, had *suffer'd* so much, than for a new one imported from *Geneva*, unknown and untry'd in *England*. This Reason had great Weight with the *Exiles* in Queen *Mary's* Reign, who warmly press'd their Brethren that afterwards removed from *Francfort* to *Geneva*, to a full Conformity; " earnestly entreating them to
 " reduce the *Englishe* Church now
 " begun there [at *Francfort*] to its former Perfection, off the laste had in
 " *England*.

Troubles of
Frankfort.

“ *England*, so farre as possibly could be
 “ attained, leaste, say they, by *much*
 “ *altering* of the same, we shoulde
 “ seeme to *condemne* the chieff *Authors*
 “ thereof, who, as they *now suffer*, so
 “ are they most ready to confirm that
 “ *Facte* with the Price of their Bloud,
 “ and shoulde also both give *Occasion*
 “ to our *Adversaries* to *accuse* our
 “ Doctrine of Imperfection, and us of
 “ *Mutabilitie*, add the *Godlie* to *dowte*
 “ in that Truth wherein before they
 “ were perswaded, and to hinder their
 “ coming hither, &c.” This Reason-
 ing had the same Force, when Queen
Elizabeth was to restore the Protestant
 Religion, and must naturally fix her
 Thoughts upon King *Edward's* Reforma-
 tion. This was held in great Esteem
 abroad, was look'd upon by the *most*
temperate Protestants as an happy *Me-*
dium between Calvinists and Luthera-
 rans, and as such, most proper for that
 great *Princess*, who resolved to support
 the whole reformed Interest; it was
 settled upon very mature Advice and
 Consideration, being the Work of a
 great deal of Time, to fix it upon so
 good a Basis. It was, moreover, one
 considerable Advantage, that this Plan
 of King *Edward* had not only been
twice before confirm'd by *Parliament*,
 but

but had also in a manner been *universally* comply'd with. When the Popish Bishops advised the Queen, in a Letter wrote for that Purpose, not to be led astray, and persuaded to embrace Schisms and Heresies in the lieu of the Catholick Faith, she justly upbraids them with their former Compliance, and thereupon adds, who then are *Schismatics* and *Hereticks*? When the *Emperor* and *Popish Princes* warmly *interposed* for the Popish Bishops and Clergy, she was the better able to deny their Requests, as she could alledge, “ that the Popish Bishops had insolently and openly opposed the Laws and the Peace of the Realm; *and did still wilfully reject that Doctrine which many of them had publickly own'd and declared in their Sermons during King Henry VIII. and King Edward VI. their Reigns.*” It was of great Consequence to the Queen, to be able to give so good a Reason, when she refused a Favour importunately ask'd by Powers so very considerable. — Besides, the contriving a *new Form*, and overturning at once all the *Ecclesiastical Laws* and Usages, must have been attended with *insuperable Difficulties*. What different Opinions, what Debates, what irreconcilable Animofities

Strype's Ann.
Vol. 1. p. 145.

Ibid. 146. 147.

Vid. Q. Eliz.
Letter 1 Vol. cc
Ann. p. 148.

fities must have arisen, if the Queen
 had thrown aside her Brother's Plan,
 and follow'd their Advice who were
 for introducing, as Mr. *N.* himself al-^{N's History}
 lows, the Service and Discipline they ^{p. 137.}
 had learned at *Geneva*? How much
more practicable and easy was the *Re-*
stitution of the *Protestant* Religion, by
re-establishing King *Edward's* Form,
 than if *every Part* of the Ecclesiasti-
 cal Constitution, the Doctrine, Wor-
 ship and Discipline of the Church had
 been to be *re-examined*, debated, and
particularly settled? How difficult and
 tedious, if not impracticable a Work
 had this been? In the *mean time*, the
People must have continued under a
Popish Worship, which was then esta-
 blished, 'till the Legislature had decid-
 ed all these intricate Points; whereas,
 by fixing upon King *Edward's* Refor-
 mation, the Business, by the divine
 Blessing, was speedily and effectually
 done—*Be it enacted, that Queen* ^{1 Eliz. cap. 2.}
Mary's Statute of Repeal, and every
thing therein contain'd, be made void,
and of none Effect—at once finished
 this great and glorious Work.

'Tis impossible, upon this Occasion, to
 do Justice to the *Wisdom, Courage and*
Piety of this Protestant Princess, with-
 out placing her *Opponents* in a disadvan-
 tageous

tageous Light. All the Arguments for re-establishing *King Edward's Reformation*, that Reformation which was so *moderate* and *catholick*, so *satisfactory* to *pious Men*, and so well *calculated* to reconcile and support *all* Protestants, are so many Reasons *against* the Conduct of those who *opposed* this Reformation, and, for the sake of a *narrower* Plan, *asperged* her Government, when living, or her Memory now she is dead: Who then represented her as a Favourer of *Papistry*, or now describe her as

N's History. *having an Heart not to be alienated from the Papists, by any Plots or Conspiracies against her Crown or Life.*

The Puritans themselves seem convinced, that Queen *Elizabeth* proceeded in the most wise and prudent manner, while they abuse her Conduct under the opprobrious Names of *Craft* and

Part of a Reg. *Cunning*. " Well, by God's Power
p. 14. " (*says one of them, in what is called*
" *a Godly and Zealous Letter*) we
" have fought with the *Wolves* for
" these and such like Popish Chasse,
" and God hath given us the Victory:
" We have now to do with the *Foxes*;
" let us not fear; there is no *Craft*,
" *Cunning, or Policy*, against the Lord.
" We have Christ and his Apostles,
" and all the Prophets ever striving
" against

“ against the *Hypocrites* of their Time,
 “ on our Side. A Straw for Popish
 “ *Policy*.” But, notwithstanding this
 abusive Language, the prudent Mea-
 sures taken by Queen *Elizabeth* justly
 entitle her to great Esteem, and expose
 her Adversaries to great Contempt.
 The Zeal she discovered, and the Ha-
 zards she ran, for the Protestant Religi-
 on, deserved other Returns, than asper-
 sing and disturbing her Government.
 Mr. *Strype* has preserved a most humane
 Letter from Archbishop *Parker* to Life of Arch-
bishop Parker.
p. 187.
 Mr. *Sampson*, a famous Puritan, with a
 remarkable Passage to this Purpose,
 wherein with much Gravity and Sweet-
 ness he persuaded him to unite himself
 with the Practice enjoined in the Church.
 “ Mr. *Sampson*, after my hearty Com-
 “ mendations, I am glad that my Let-
 “ ters, in your Behalf, to the Church,
 “ took such Effect as you desired—
 “ So again I have written my Letter,
 “ to obtain your other Request; pray-
 “ ing you in *Jesus Christ* to *salve* against
 “ this great Offendicle risen by your
 “ Dissent from the Course of the Gos-
 “ pel: Remember what Obedience so
 “ great Liberty of the whole Doctrine
 “ of *Christ* granted, requireth at your
 “ Hands, &c.

C H A P. II.

T H E R E is a second Observation which naturally offers it self upon this Occasion, *viz.* That the Puritans did not desire a *Toleration*, but the *Establishment* of their own Scheme, such an Establishment of it, as would have kept *all* others, in particular the *Lutherans*, and the Friends of King Edward's *Reformation*, out of the Church; and, as they did not desire a Toleration themselves, so they *would not grant it to others*. The full Establishment of their own Plan, absolute and universal Compliance with it, without any Favour or Indulgence, was what they wrote for, and earnestly endeavour'd to obtain.

This gives so disagreeable an Idea of these Gentlemen, and seems so heavy a Charge against them, that 'tis requisite to *prove* it distinctly from *their own* most approved Writings. If this be done, it must appear, that the only Dispute was, whether a rigid *narrow Scheme*, imported from the *Republick* of *Geneva*, should be the established Religion of the Kingdom of *England*, or whether the Government should appoint *such* a Form as would be vastly
more

more extensive, and take in the moderate Men of all Persuasions. In the Preface of their famous *Admonition* to the *Parliament*, which is always appeal'd to, as containing the general Sense of the Party, they give the following Advice. " And let us all with
 " more earnest Prayer than we are wont, earnestly recommend it to
 " God his Blessing; and namely, that it will please him by his Spirit, to
 " lighten the Heart of our most gracious Sovereign, and the Rest in Authority, to the Benefit of his *small*
 " *Flock*, and the OVERTHROW of their proud Enemies, that Godliness may
 " by them proceed in Peace." And that we might not be at any Loss to know who these proud Enemies are, that they desire to be overthrown, they describe them very distinctly, " Certain Men whose *Credit* is great, and
 " whose *Friends* are many, we mean the Lordly Lords, *Archbishops*, *Bishops*, *Suffragans*, *Deans*, *University*
 " *Doctors*, and *Bachelors of Divinity*, *Archdeacons*, *Chancellors*, and the Rest of that proud Generation,
 " WHOSE KINGDOM MUST DOWN, hold they never so hard; because their tyrannous Lordship cannot stand with
 " *Christ's Kingdom*." Can there be a
 more

more compleat Subversion of any Constitution, Root and Branch? Not only the Dignitaries of the Church, but the Members of Colleges too, *University Doctors*, and Bachelors of Divinity! In the Admonition it self, this *small Flock* addresses the Parliament in the following Manner. " Now, because
 " many Men see not all Things, and
 " the World in this Respect is marvel-
 " ously blinded ; it has been thought
 " good to prefer to your Godly Con-
 " siderations, a *true Platform* of a
 " Church reform'd, to the End that it
 " being laid before your Eyes, to be-
 " hold the *great Unlikeness* betwixt it
 " and this our *English Church* : You
 " may learn either with *perfect Hatred*
 " to detest the *one*, and with *singular*
 " *Love* to embrace, and careful En-
 " deavour, to plant *the other* ; or else
 " to be without Excuse before the
 " Majesty of our God." A little after
 reciting a Catalogue, *Lord Bishop, Suf-*
fragan, Dean, Archdeacon, &c. they
 add ; " All which, together with their
 " Offices, as they are strange and un-
 " unheard of in Christ's Church ; nay,
 " *plainly* in God's Word *forbidden*, so
 " are they *utterly, with Speed*, out of
 " the same to be *removed*." Nothing
 can be more expresse than what soon
 fol-

Admon. I.
p. 1.

Ibid. p. 4.

follows. " You *must* (say they very ^{Ibid. p. 5.} authoritatively to the Parliament) " *dis-*

" *place* those ignorant and unable Mi-
 " nisters already placed, and in their
 " Rooms appoint such as both can and
 " will, by God's Assistance, feed the
 " Flock." Not only the whole Body

of the Clergy are to be deprived and
 ejected, but the Constitution it self
 thrown down, and the very Foundation
 of it raz'd. " OVERTHROW (say they) ^{Ibid.}

" without Hope of Restitution, the
 " Court of Faculties — remove *Homi-*
 " *lies, Articles, Injunctions, and that*
 " *prescript Order of Service made out*
 " *of the Mass-Book.*" And that none

might presume to violate *their* In-
 junctions, they desired to have them
 enforced by *wholesome Severities*. " To ^{Ibid. p. 7.1}

" redress these, your Wisdoms have to
 " remove, as before, ignorant Ministers,
 " —to enjoin *Deacons* and Midwives
 " not to meddle in Ministers Matters;
 " if they do, to see them SHARP-

" LY PUNISHED." One hardly knows
 which to complain of most, the Want
 of *Modesty*, or of *Christian Charity*, in
 this Proposal of inflicting *sharp Pu-*
nishments upon *Deacons* that officiated
 as Ministers, when the Body of the *En-*
glish Clergy thought *Deacons one Order*
 of Ministers in the Christian Church,

Strype's
Whitgift.

vid. Strype's
Ann.
N's Hist.
p. 266, 272,
&c alibi.
Part of a Re-
gister, p. 271.

and a particular Form was accordingly appointed for their Ordination as such. In like Manner, in a Bill preferr'd to the *Parliament*, together with their own Platform, they desired to have it enacted. " That as much of all former Laws, Customs, Statutes, Ordinances and Constitutions, as limit, establish, and set forth to be used, *any other Service*, Administration of Sacraments, Common-Prayers, Rites, Ceremonies, Orders, or Government of the Church, within this Realm, or any other your Majesty's Dominions or Countries, be from henceforth *utterly void*, and of none Effect." Thus also in the Complaint of the Commonalty, they advis'd the Parliament " To suffer no Contradiction by any whatsoever [the Queen, it seems, had sometimes interposed in these Matters] nor admit any Impediment, whatsoever Satan shall object, but *arm your self* with that zealous and *heroical* Spirit of Christ Jesus, which he had when he purged the Temple of Buyers and Sellers, and prepare a sacred *Law* for a learned Ministry, *as a Whip with Cords*, to drive and keep out all the Buyers and Sellers." This was a *Complaint* address'd to the *Parliament*. In another Piece, entitled,

entitled, a *Supplication* to the High Court of *Parliament*, we find these Supplic. p. 18.

Words : “ Unless, *without Delay*, you
 “ labour to cleanse the Church of *all*
 “ Lord Bishops, Dumb Ministers, Non-
 “ Residents, Archdeacons, Commissa-
 “ ries, and all other Romish Officers
 “ and Offices, there tolerated, and so
 “ tolerated, as by the Consent and Au-
 “ thority of the Parliament they are
 “ maintained ; that you are, both in
 “ this Life and the Life to come, like-
 “ ly to be subject unto the intolerable
 “ Mass of God’s Wrath, the *Executi-*
 “ *on* whereof is *not unlikely* to fall up-
 “ on *you* and *your Houses*, unless you
 “ prevent the Fierceness of the Lord’s
 “ Indignation.” Agreeable to this, the
 famous *Martin Mar-Prelate*, to all the
 Clergy, Part II. “ My Desire is, to
 “ have the Matter try’d, whether your
 “ Places ought to be *tolerated* in any
 “ Christian Common-wealth ? I say,
 “ they ought not.” Thus again the
 same Author : “ This learned Dis-
 “ course [which he had mention’d be-
 “ fore] is a Book allow’d by ALL the
 “ *Puritan Preachers in the Land*, who
 “ would have all the Remnants and
 “ Relicks of Antichrist banish’d out of
 “ the Church, and not so much as a
 “ Lord Bishop (no not his Grace him-
 “ self)

“ self) Dumb Minister (no not Dumb
 “ *John* of *London* himself) Non-Re-
 “ sident, Archdeacon, Abby-Lubber,
 “ or any such Loyterer, *tolerated*, in
 “ our Ministry.”

The *Holy Discipline* of the Church, described in the Word of God, anciently *contended* for, and, as far as the Times would suffer, practised by the first Non-conformists, in the Days of Queen *Elizabeth*, was printed by Authority in the Year 1644. 'Twas said to be found in the Study of that *most accomplish'd* Divine (as he is there called) Mr. *Thomas Cartwright*. Mr. *N.* tells us, “ This
 “ Book was in *high Esteem* among the
 “ Puritans; that it was drawn up in
 “ *Latin* by Mr. *Travers*, and printed
 “ at *Geneva*: But, since that time,
 “ had been *diligently review'd*, cor-
 “ rected and *perfected*, by Mr. *Cart-*
 “ *wright* (who translated it) and other
 “ learned Ministers at their Synods;
 “ That it contains the Substance of
 “ those Alterations in Discipline that
 “ the Puritans of those Times contend-
 “ ed for; and was subscribed by the
 “ Brethren hereafter named, as agree-
 “ able to the Word of God, and to be
 “ promoted by all lawful Means, that
 “ it may be *established* by the *Authori-*
 “ *ty* of the *Magistrate* and of the
 “ *Church*.”

“ *Church.*” They were by no means content with *enjoying* it themselves; all Endeavours were employ’d to have it not tolerated, but *established*; in the mean time *only*, till they could *force* it upon others, were they satisfy’d with using it themselves. ’Tis part of their Subscription, “ In the mean time, we N’s Hist. promise to observe it; so far as may P. 623. be lawful for us to do, by the publick Laws of this Kingdom, and by the Peace of our Church.” In this *admired* Form of Discipline, so earnestly contended for, we have an authentick Proof, how destitute they were of Charity or Condescension to weak Brethren. One of the first Laws are in these Words. “ Let none be call’d [to any N’s Hist. Ecclesiastical Benefice] “ but they who P. 610. have first subscribed the Confession of “ *Doctrine* and *Discipline*; whereof “ let them be admonish’d to have Copies with themselves.” This must at once have deprived not only the Bishops, Deans, Archdeacons, &c. but all the *Episcopal* Clergy throughout the Nation, who could not subscribe to this *Holy* Discipline. No Latitude for tender Consciences, none to be admitted, but those that subscribed to their *Doctrine* and *Discipline*. Could any thing more effectually shut the Doors of the

Church against all the Lutheran Protestants, as well as those that approved King *Edward's* Reformation? Thus much they proposed when they were destitute of Power. If a Minority, a *Small Flock*, as they call themselves, could move for such a Law, and talk of enforcing it by *sharp Punishments*, it was an Act of Goodness, as well as Wisdom, in the Government, not to comply with their Request, or put the Weapons of Authority into such Hands. But this Subscription did not content them; farther Care was to be taken, that a Minister should never change his Mind, without violating his Promise. The same Holy Discipline enjoins;

Ibid. 611. “ Let him be demanded, whether he
 “ *will be* studious and careful to *main-*
 “ *tain* and *preserve* wholesom *Doctrine*
 “ and Ecclesiastical *Discipline*. Thus
 “ let the Minister be examined, not
 “ only by one Eldership, but also by
 “ some greater Meeting and Assembly.”

Still all this is not sufficient to satisfy these *strict Calvinists*; no Declaration of a Man's present Faith, or Promise for the future, will do: That *no other Protestant* might ever be admitted into the Church, they had a farther Contrivance; a strict *Enquiry* was to be made into his *former* Opinions, his very *Study*,

in a manner, to be *broke open*, and search'd for *Heretical Books*; the reading of *any* of these is Cause enough for Exclusion from the Church. Let their own Words speak their own Sense. " In *Ibid.* 610.

" the Examination of Ministers (*says the same Holy Discipline*) the Testimony of the Place from whence they come is to be demanded, whereby it may be understood what Life and Conversation he hath been of, and whether he *hath been* addicted to *any* Heresy, or to the reading of *ANY Heretical Books*, or to curious and strange Questions, and idle Speculations; or rather, whether he be accounted *sound* and *consenting* in *all* Things to the *Doctrine* received in the Church. Whereunto if he agree, &c." What surprizing Care to guard against all their Protestant Brethren! This was that hopeful Platform of Discipline for which the Kingdom was set on Fire. To judge in this Cause between the Puritans Scheme and the Protestant Establishment, which they labour'd to destroy, a Man need do no more than compare the narrow Spirit of *their* Holy Discipline, with the charitable, catholick Temper observed in the publick Service, which was de-

Vid. Preface
to the Com.
Prayer Book,

N's Hist.
268, 213. &
alibi.

Def. of Ad-
mon. p. 51.

the several Parties, and, as far as was consistent with pleasing God, to include them all. In short, *one* endeavour'd to *comprehend* as many Christians as possible in its Communion; the *other* to establish the *rigid* Notions of a *single* Party; and what seems more extraordinary, these Gentlemen talk much of their Regard for *Christian Liberty*. Whether their true Meaning was, *Liberty* to *persecute*, the Reader may judge from their own Declarations.

The Defence of the Admonition gives their Sense upon this Matter very clearly, "They may be of, and in the
" Commonwealth, which neither may
" nor can be of, nor in the Church;
" and therefore the Church having nothing to do with such, the *Magistrate* ought to see, that they join
" to hear Sermons in the Place where
" they are made, whether it be in
" those Parishes where there is a
" Church, and so preaching, or where
" else he shall think best, and cause
" them to be examin'd, how they profit, and if they profit not, to *punish*
" them, and as their *Contempt groweth*, so to *increase the Punishment*,
" untill such Times as they declare
" manifest Tokens of Unrepentantness,
" and then as rotten Members, that do
" not only no Good, nor Service in the
" Body,

" Body, but also corrupt and infect
 " others, *cut them off.*" This is their
 severe Gradation ; Punish them.—
 Encrease the Punishment. — Cut them
 off. It were easy to multiply Quota-
 tions of this Sort, but as these already
 mentioned contain the Sense of the
whole Party, and are taken from their
 celebrated Pieces, composed with *gene-
 ral* Consent or Approbation, 'tis need-
 less to produce more Passages of the
 same Purport ; however, we must not
 omit that express Declaration which
 Mr. N. mentions, *Page 134.* " 'Tis
 " *the Prince's Province* to protect and
 " defend the *Councils* of his Clergy
 " to keep the Peace, to see *their* De-
 " crees executed, to *punish* the Con-
 " temners of them, but to exercise no
 " *spiritual Jurisdiction.*" Far indeed
 from exercising any spiritual Juris-
 diction ! for their famous Leader Mr.
Cartwright tells us, " It must be re- Ibid. p. 180.
 " member'd, that Civil Magistrates must
 " govern the Church according to the
 " Rules of God prescribed in his Word,
 " and that as they are *Nourishes* (*Nur-
 ses*) so they be *Servants* unto the
 " Church ; and as they rule in the
 " Church, so they must remember to
 " *subject* themselves unto the Church,
 " to submit their *Scepters*, to throw
 " down

“ down their Crowns, before the
 “ Church; yea, as the Prophet speaketh,
 “ to *lick* the *Dust* of the Feet of the
 “ Church.” What does this amount to
 less, than that this celebrated *Geneva*
Church was to try and *condemn* Men
 for *Heresy* in *England*, as it had done
 at home; and then *deliver* them over
 to the *secular Arm*; who, as the *Ser-*
vant of the Church, was, by no Means,
 to fail inflicting condign Punishment
 upon the CONTEMNERS of *their De-*
crees. Mr. N. sure, was unacquaint-
 ed with this Part of the Character
 of the Puritans, when he applauds
 them for “ using no other Wea-
 “ pons but Prayers and Tears, at-
 “ tended with Scripture and Argu-
 “ ment.” Their Power indeed to inflict
sharp Punishments was not so great as
 they desired, but where they had any,
 they took care to exert it, and com-
 mend themselves for so doing. “ We
 “ allow not (*say they*) of Papists; of
 “ the Family of Love; of Anabaptists
 “ or Brownists: No, we *punish* all
 “ these.” This Mr. N. quotes from
 Mr. *Strype*, whose Words are stronger
 than he has thought fit to put them.
 “ We allow not of the Papists, their
 “ Subtilties and Hypocrisies; we allow
 “ not of the Family of Love, an Egg
 “ of

N's Hist.
 p. 595.

Strype's Ann.
 Vol. III.
 p. 184.

N's Hist.
 p. 388.

“ of the same Nest ; we allow not of
 “ the Anabaptists, nor their Communi-
 “ ty ; we allow not of *Brown*, the Over-
 “ thrower of Church and Common-
 “ wealth ; we abhor all these. No,
 “ [we] PUNISH all these.” Were one
 to guess at the Reason why the De-
 scription here given of *Brown*, the
Overtrower of Church and Common-
wealth, is omitted, it might be imagin’d
 to be this: “ Some of his Principles^{N’s Hist.}
 “ were adapted and improved by a^{p. 376.}
 “ considerable Body of Puritans, in the
 “ next Age.”

Before this Head is concluded, it
 may not be improper to take Notice of
 the particular Severity which the Pu-
 ritans used towards those who differ’d
 from them upon the Article of *Free-*
will. This they always brand with
 the odious Name of *Popery*, in order to
 represent those of that Opinion in the
 most disagreeable Colours, and raise
 the strongest Aversion against them. We
 have a remarkable Instance of this sort
 in a celebrated Piece, often quoted by
 Mr. N. and held in great Esteem and
 Credit by the Party. ’Tis as follows.

“ *The Book of the Generation of Anti-* Part of a Re-
 “ *christ, the Pope, the reveal’d Child* gister, p. 56.
 “ *of Perdition, and his Successors, &c.* A View of
 Antichrist his
 Laws and Ce-
 remonies.

“ The

“ The *Devil* begot *Darkness*, *Dark-*
 “ *ness* begot *Ignorance*, *Ignorance* begot
 “ *Error* and his Brethren, *Error* begot
 “ *FREE-WILL* and *Self-love*. *Free-will*
 was the Parent of *Lady Lucre* and
 many other Abominations, which,
 after long Succession, produced the
 “ *Pope* and his Brethren the *Cardinals*,
 “ with all their Successors, Abbots, Pri-
 “ ors, and all the BROOD OF POPELINGS,
 “ *Arch-bishops*, *Lord-bishops*, *Arch-*
 “ *deacons*, *Deans*, *Chancellors*, *Com-*
 “ *missaries*, *Officials*, *Spiritual Doctors*,
 “ and *Proctors*, with the rest of that
 “ *Viperous Brood*, in the *Transmigra-*
 “ *tion of Abomination*. The Quære is
 unavoidable, Were not such as these *fine*
Heads to ADMONISH a Parliament, to
reform and *settle* a Nation, who could
 publish such an ingenious and wonderful
 Genealogy? The Reader cannot but ob-
 serve, that every thing is *Popery* which
 these Gentlemen did not relish; *Free-*
will is the very *Root* and *Foundation* of
 it; much worse than a *Surplice*, a
Square Cap, or a *Scholar's Gown*, which
 are but the *Leaves* or *Branches* of
Papistry.

We find, annexed to a *Petition to the*
Convocation, a Piece, called, the *State* of
 the *Church* laid open, in a Conference
 or Dialogue between *Diotrephes*, a
 Bishop,

Bishop, *Paul*, a Preacher of the Word of God, and others. Part of that Conference or Dialogue runs thus :

Diotr. *Do you not also like of the preaching of Predestination ?*

Paul. *Yea, or else should I dislike of preaching the Truth ; for it is a Part of God's revealed Will.*

Diotr. *So do not I ; in these Days, when there are so many weak ones, I think it to be a very Break-neck of all Religion.*

Paul. *I have heard of Free-will Men that have said so, but I never heard Men of Learning affirm it, but one that was a Bishop, in a Sermon ; but his Words were no less than Blasphemy, and so are yours, and all they that say or think the same are guilty of no less Sin.*

Diotr. *Are you a Preacher, and speak so of the Reverend Fathers ? It may be it was your own Ordinary, to whom you are sworn, to give canonical Obedience ?*

Paul. *'Twas the Bishop, indeed, who usurped over the Place where I dwelt ; but I never swore him any Obedience.*

Mr. N. tells us, they set up religious Exercises among themselves, for the Interpretation of Texts of Scripture, which

N's Hist.
p. 275.

which they call'd *Prophefying*s: That they confer'd among themselves touching sound Doctrine and good Life and Manners. Here it was natural to expect, they would allow a *reasonable* Latitude, for the sake of hearing *different* Sentiments, and making a *fair* Examination. But, on the contrary, we find, upon this Occasion, that *Free-will* is ranked with the Pope's Supremacy, Purgatory, Transubstantiation, to be *abjured, renounced, and utterly condemn'd* by every Member, in a *Confession* to be *subscribed* at his Admission. Mr. N. indeed, has thought fit to *omit* those strong Words, in *his* Account of the Prophefying's, tho' they are a Part of their Subscription, in Mr. *Strype*, whom *he* quotes upon the Occasion. Nor can *this Gentleman* himself be acquitted of *Partiality*, against those who believe the Freedom of the human Will. To represent this Opinion as bad as he could, he chose to give it an invidious Name; P. 105, 106. 'tis the *Pelagian* Doctrine; and, to render it still more odious, 'tis charged with *supplanting* the received Doctrine of the *Reformation*. Many of the *Exiles* in Queen *Mary's* time did embrace the stricter Notions they learned in the foreign Calvinistick Churches; but the *first Reformers* in King *Henry* and King *Edward's*

Edward's Reign were not of the same Opinion, and therefore the *latter* Sentiments have no Right to be call'd the *Doctrine* of the *Reformation*. There is somewhat very severe in Mr. N's Reflection, p. 105. "I don't find any of these *Free-Willers* at the Stake." There was no Occasion to mention them in this disadvantageous manner, when his Proof is no more than this: *They did not take Notice of any Differences with their Protestant Brethren, when they came to dye for the Protestant Cause.* "If (*says he*) any of them suffer'd, they made no mention of their Distinguishing Opinions, when they came to die."

Mr. N. in his 2d Edition, lays this to the Charge of another Person. "I don't find, &c." says my Author, but he names none; and the last Authority he quoted was Bish. Burnet. Is it in his Writings?

Mr. *Strype* has preserved *A Pious Letter against complying with Idolatrous Worship, in Queen Mary's Days, written by a Free-will Man*; which he supposes to be wrote by *Henry Hart*, one of the chief of them, and afterwards a Prisoner. Mr. N's Account of *H. Hart* and others is, that "they ran their *Notions* as high as the *modern Arminians*, or as *Pelagius* himself, *despising Learning*," &c. He quotes no Authority, nor produces any evidence to support this heavy Censure, which plainly is not levell'd only at those who believed the Freedom of the Human Will in Q. *Mary's* Days.

C H A P.

C H A P III.

A *Third Observation* which arises from the History of these Times is this. That notwithstanding the *Establishment* was so much *more reasonable* and *catholick* than any proposed by the Puritans; and that they were so *desirous* of having *penal* Laws enacted against *Dissenters* from their Platform, yet did the Government make no penal Laws against the Puritans, as such, *i. e.* meer Non-conformists; and where they fell within the reach of Laws enacted upon repeated Plots, Conspiracies, and other high Provocations against *Papists*, *Impugners* of the *Supremacy*, and other *Disturbers* of the *State*, they were treated with great *Lenity* and *Mildness*.

The very first Transaction of Queen *Elizabeth* mention'd by Mr. N. is under this Title: *Preaching forbid.* " The
 " *only* thing (*says he*) her Majesty did
 " before the meeting of the Parliament
 " was, to *prevent Pulpit Disputes*; for
 " some of the *Reformed*, that had been
 " Preachers in King *Edward's* time,
 " *began* to make use of his Service Book,
 " without Authority or Licence from
 " their Superiors; *this* alarm'd the
 " Popish

N's Hist.
 p. 123.

“ Popish Clergy, and gave Occasion
 “ to a Proclamation, dated *Decem. 27.*
 “ by which all Preaching of Ministers,
 “ or others, was prohibited.” By this
 Account, it must be thought, the Pro-
 clamations was levell’d against the *re-*
form’d Ministers, whom he represents
 as the only Preachers; and that the
 Papists were no farther concerned, than
 being alarm’d at such a Procedure in
 the Protestants. A fuller Account is
 given by Mr. *Strype*. “ Now did *both* Ann. vol. I.
 “ the Evangelicks and Papalins bestir^d. 41.
 “ themselves for their Parties. The
 “ former were afraid the Queen would
 “ not set upon the Work of reforming
 “ Religion, or make too much Delay
 “ in so necessary a Work: The *latter*
 “ were very jealous of her, by the lit-
 “ tle she had already done towards a
 “ Reformation, that she would, in the
 “ End, throw down the late new-raised
 “ Structure of their Religion. There-
 “ fore, on the one Hand, many of the
 “ *Gospellers*, without Authority, abhor-
 “ ring the Superstitions and Idolatry re-
 “ maining in the Churches, were guilty
 “ of great *Disorders*, in pulling down
 “ Images, and such other Relicks there.
 “ The *other* spared not for *lewd Words*
 “ poured out against the Queen, *with-*
 “ *out Measure* or *Modesty*. And *both*
 K “ took

“ took their Occasions to *Speak freely*
 “ their Minds in the *Pulpits*.” It was
 not therefore the Preaching of the Re-
 form’d that occasion’d this Prohibition.
 “ Now also, but especially a while af-
 “ ter (*says Mr. Strype, in the next Page*)
 “ when the Parliament came together,
 “ and, by their Authority, a common
 “ Form of Prayers, in the vulgar Tongue,
 “ was like to be brought in, instead of
 “ the old Mass, the *Popish* Priests that
 “ could *preach* bestirr’d themselves every
 “ where in the Churches, to prejudice
 “ the People against receiving of it.”

P. 6.

Mr. N. had asserted in his Preface
 “ That the Queen having conceived a
 “ strong Aversion to these People (the
 “ Puritans) pointed *all* her Artillery
 “ against them.” Hence it became ne-
 cessary to represent *every Penal Law*,
 and *every Restraint* as design’d to af-
 fect them, when in Truth the *chief In-*
tention was to *support* the Protestant
 Religion, and for that End to suppress
 the daring Insolence of *Papists*, equal
 Enemies to the establish’d Religion and
 establish’d Government. The History
 and Transactions of the Times will ac-
 count both for the enacting of penal
 Laws, and putting them in Execution.
 As for the moderate and peaceable
 Nonconformists, they were not only
 treated

treated with Lenity, but *Favour*. So far in Queen *Elizabeth's* Reign as the Year 1586. Mr. N. allows, there was N's History a very considerable Number *preferr'd*^{p. 484} in the Church. For near five Hundred Pages in his Book we hear of little else, but dreadful *Severities* against the Puritans, Exclusions, Suspensions Deprivations, Imprisonments, " The very ^{Ibid. p. 163,}
 " Bread of Life taken from the People,^{172, 175,}
 " they perish'd for lack of Knowledge,^{218, 225,}
 " while Men that were capable of in-^{565, 367,}
 " structing them *were kept out* of the ^{&c alibi.}
 " Church, at least denied *all* Preferment
 " in it; not a few Mechanicks were pre-
 " ferr'd to Dignities and Livings, while
 " others, of the first Rank for Learning,
 " Piety, and Usefulness in their Function,
 " were laid aside. The Bishops were
 " *sensible* of the Case; but instead of
 " opening the Door a little wider, to
 " let in some of the more conscientious
 " and zealous Reformers, they admitted
 " the meanest and most illiterate
 " that would come up to the Terms of
 " the Law; the Bishops ordain'd such
 " as offer'd themselves, how meanly
 " soever qualified, while others who
 " had some Scruples about Conformity
 " *stood by unprovided for*. Such In-
 " junctions had been framed, as had
 " never been heard of in a Protestant

“ Kingdom or a free Government —
 “ so that it was *impossible* for an honest
 “ Puritan to escape the high Commis-
 “ sion. The Papists rejoic’d to see the
 “ Reformers weakening their own
 “ Hands, by silencing *such Numbers*
 “ of the most useful and popular Preach-
 “ ers, while the Country was in Dis-
 “ tress for Want of them. Great was
 “ the *Scarcity* of Preachers about *Eng-*
 “ *land* at this Time, [*anno 1578*] the
 “ Ground of this Scarcity was no other
 “ but the Severity of the high Com-
 “ mission, and the narrow Terms of
 “ Conformity.” A very melancholly
 Account this! but Mr. N. himself re-
 lieves our Concern, by furnishing an *en-*
tire Confutation of it.

N's History
 p. 483.

After all these Complaints in the
 Year 1586, this Gentleman tells us
 of a memorable Transaction; the sub-
 scribing their own *Platform*, intitled
 the *Holy Discipline*, &c. (of which
 Mention has been already made) “ and
 “ at the same Time resolving, that
 “ since the MAGISTRATE could not be
 “ induced to reform the *Discipline* of
 “ the Church, by so many Petitions and
 “ Supplications; that therefore, after
 “ so many Years waiting, it was law-
 “ ful to act without him, and introduce
 “ a Reformation in the best Manner
 “ they

“ *they could.*” Sure they were not much afraid of Prosecutions, who could, in so formal and publick a Manner enter into a Design to subvert the whole Ecclesiastical Establishment against the Sense of the Legislature, often declared to them — After the *Deprivations* of those that were in the Church, and the *Exclusion* of others that could not comply with the Terms required, ’twas hardly to be expected, that a single *Puritan* should be left in the Church, and consequently that this *Subscription* must have been made, and *these Attempts* of subverting the Establishment carry’d on by Puritans, suspended, deprived, or excluded from Preferment, *since it was impossible for one honest Puritan to escape the high Commission* : And yet, on the contrary, notwithstanding the Outcries Mr. N. has made from the Beginning of Queen *Elizabeth’s* Reign to the Time of this Subscription and Association, *no less than 28 Years*, we find that the *Holy Discipline, &c.* was, p. 484. as Mr. N. himself asserts, subscribed by ABOVE *five hundred* Puritan Clergy-Men, ALL *Beneficed* in the Church of *England* ; useful *Preachers* of unspotted Lives and Characters. The Puritans, by this Gentleman’s Account, are always Men of exceeding good Cha-

racters, and the Conformists of very bad
 ones. But to go on, here we see *above*
five hundred Puritans, not only *Bene-*
ficed, but *licensed* to preach! What a
 substantial Proof is this of the great
 Lenity of the Archbishops and Bishops,
 especially as it appears, that among
 these Beneficed and Licensed Puritans,
 we find all their great Leaders, Mr.
Cartwright, *Travers*, *Field*, *Snape*,
Johnson, *Sparks*, *Cawdrey*, *Payne*,
Udale, &c. about fifty of whom Mr. N.
 has particularly enumerated? What
 now must the Reader think of this
 Gentleman's heavy Complaints of se-
 vere Usage, the *Deprivation* and si-
 lencing of those very Persons, who,
 by *his own* Account, were all Beneficed
 and preaching in the Church? Here is
 one important Evidence in favour of
 Queen *Elizabeth* and the *Bishops*.
 There are *many* other considerable
Testimonies on the *same* Side. Sir *Fran-*
cis Walsingham is, by Mr. N. reckon'd
 among the Friends of the Puritans, and
 join'd with the Earl of *Leicester*, the
 Champion and Supporter of their Cause.
 Mr. *Fuller* gives this Character of him.
 " Amongst all the Favourers of the
 " Presbyterians, surely Honesty and
 " Wisdom never met more in any than
 " in Sir *Francis Walsingham*, of whom
 " it

“ it may be said (abate for the Disproportion) as of *St. Paul*, tho’ poor, making many rich.” *Walsingham*, therefore, can be no partial Evidence for the Church ; the universal Esteem he justly acquired by his Integrity and Wisdom, demands the greater Credit to what he relates. “ The Steps of the Queen’s Proceedings (says Bishop *Burnet*) both against *Papists* and *Puritans*, are so set out by her great and wise Secretary, Sir *Francis Walsingham*, in so clear a Manner, that I shall set it down here as a most important Piece of History ; being written by one of the wisest and most virtuous Ministers, that these latter Ages have produced.”

Mr. N. complains of those eminent Men, Archbishop *Grindal*, Bishop *Cox*, *Horn*, *Pilkington* and others, that they had no Courage. They did not dare, it seems, to oppose the reasonable Measures of the Legislature. No Body, ’tis to be hoped, will charge this Gentleman with the same Defect, who has ventured his own Reputation against so great, so wise, and good a Man as Sir *Francis Walsingham* ; who has even shewn Courage enough to accuse that celebrated Minister, of *Falshood* and *Misrepresentations*, or, in his own

Hist. Refor.
Vol. II. p. 418.

N^os Hist.
p. 599.

Words, of being guilty of *false Colourings*, in Affairs that fell within his *own Knowledge*, and in the conducting of which *he had* a very great Share; tho' Mr. N. cries out, *was there any Thing like what Walsingham asserts*; yet, as *Walsingham* lived in those Times, and Mr. N. *did not*, as he speaks from his *own Knowledge*, and was *no* Enemy to the Puritans, his Testimony shall be laid before the Reader, who, when he considers, how able, and how honest a Man he was, will pay a due Regard to it. "I am glad, (says this great Man) to impart that little *I know* — I find her Majesty's Proceeding to be grounded upon *two Principles*.

"The one, that *Consciences are not to be forced*, but to be won and induced by Force of Truth, with the Aid of Time, and the Use of all good Means of Instruction and Persuasion.

"The *other*, that Causes of Conscience, when they *exceed their Bounds*, and grow to be matter of *Faction*, lose their Nature, and that Sovereign Princes ought distinctly to punish their Practices, and Contempt, tho' colour'd with the Pretence of Conscience and Religion." After having repre-

represented her Proceedings towards the *Papists*, and given the *Reasons* from their *Conduct* of the *Laws* made against them, he states the Case of the *Puritans*, as follows.

“ For the other Party, *which have*
 “ *been offensive to the State, tho’ in ano-*
 “ *ther Degree* [was Mr. N. conscious,
 that *Walsingham’s* Account of the Pu-
 ritans would be credited, that he has
 suppress’d these important Words, in
 both Editions of his Book, without any
 Mark, notwithstanding he *assures* us,
pag. 597. I shall transcribe his own
Words.] “ *which named themselves*
 “ Reformers, and we commonly call
 “ *Puritans*; this hath been the Pro-
 “ ceeding towards them; a great while,
 “ when they inveigh’d against such
 “ Abuses in the Church, as Pluralities,
 “ Non-residence, and the like, their
 “ Zeal was not condemned, only their
 “ *Violence* was sometimes censured;
 “ when they *refused* the Use of *some*
 “ *Ceremonies* and Rites, as superstiti-
 “ ous, they were tolerated with much
 “ Connivancy and Gentleness; yea,
 “ when they call’d in *Question* the Su-
 “ *periority* of *Bishops*, and pretended
 “ to [bring] a *Democracy* into the
 “ Church, yet their Propositions were
 “ here consider’d, and, by contrary
 “ Writings,

“ Writings, debated and discussed. Yet
 “ *all this while* it was perceived, that
 “ their *Course* was *dangerous*, and ve-
 “ ry *popular*; as, because *Papistry* was
 “ *odious*, therefore it was *ever* in their
 “ *Mouths*, that they sought to *purge*
 “ the Church from the *Relicks* of *Pa-*
 “ *pistry*; a thing acceptable to the *Peo-*
 “ *ple*, who love ever to *run* from one
 “ *extream* to *another*.

“ Because Multitude of Rogues, and
 “ Poverty was an Eye-sore, and a Dis-
 “ like to every Man; therefore they
 “ put into the People's Head, that if
 “ *Discipline* were planted, there should
 “ be no Vagabonds nor Beggars, a thing
 “ very *plausible*; and in like manner
 “ they *promised* the People many of
 “ the *impossible* Wonders of their *Dis-*
 “ *cipline*; besides, they *open'd* to the
 “ *People* a way to *Government*, by their
 “ *Consistory* and *Presbytery*; a Thing,
 “ tho', in Consequence, no less *preju-*
 “ *dicial* to the *Liberties* of private
 “ Men, than to the *Sovereignty* of Prin-
 “ ces; yet, in first Shew, very popular.
 “ Nevertheless *This*, except it were in
 “ *some few* that enter'd into *extream*
 “ *Contempt*, was *borne with*, because
 “ they pretended, in dutiful manner,
 “ to make Propositions, and to leave it
 “ to

“ to the Providence of God, and the
 “ Authority of the Magistrate.

“ But now, of late Years, when
 “ there issued from them that affirm’d,
 “ the *Consent* of the *Magistrate* was
 “ *not to be attended*; when, under a
 “ Pretence of a Confession, to avoid
 “ Slander and Imputations, they *com-*
 “ *bin’d themselves by Classes and Sub-*
 “ *scriptions*; when they descended to
 “ that vile and base Means of *defacing*
 “ *the Government of the Church, by*
 “ *ridiculous Pasquils*; when they be-
 “ gun to make *many Subjects* in doubt,
 “ to take *Oaths*, which is one of the
 “ fundamental Parts of Justice in this
 “ Land, and in all Places; when they
 “ began both to *vaunt* of their *Strength*
 “ and the *Number* of their *Partisans*
 “ and Followers, and to use *Communa-*
 “ *tions* that their *Cause* would *prevail*,
 “ thro’ *Uproar and Violence*; then it
 “ appeared to be no more Zeal, no
 “ more Conscience, but meer Faction
 “ and Division; and therefore, tho’ the
 “ *State* were *compell’d* to hold some-
 “ what a harder Hand, to restrain them,
 “ than before, yet was it with *as great*
 “ *Moderation* as the *Peace* of the *State*
 “ or Church would permit—As things
 “ themselves alter’d, the Queen ap-
 “ ply’d her religious Wisdom to Me-
 “ thods

“ thods correspondent unto them; still
 “ retaining the *two Rules* before men-
 “ tion’d, and *dealing tenderly* with
 “ *Consciences*, and yet in discovering
 “ *Faction* from *Conscience*, and Softness
 “ from Singularity.

Thus far this great and honest States-
 man. The next Evidence is a Divine,
 of great Distinction, the Reverend
 Mr. *John Fox*, the Martyrologist, of
 whom Mr. N. gives the following Cha-
 racter. “ He was a most learned, pi-
 “ ous, and judicious Divine, of a ca-
 “ tholick Spirit, and *against all Me-*
 “ *thods of Severity in Religion*; but he
 “ was shamefully neglected, for some
 “ Years, because he was a *Non-confor-*
 “ *mist*, and refused to subscribe the
 “ *Canons and Ceremonies*.” His Testi-
 mony, therefore, is beyond Exception.
 Let us *first* hear the good old Man, as
 to the *Puritans*, and *then* as to the
Queen. THEY expell’d his Son from
Magdalen College, *without* any *Admo-*
nition or *Crime* *alledged* against him;
 upon which, he writes, as follows, to a
 Reverend Bishop.

N’s Hist.
 p. 494.

Fuller Lib. IX.
 p. 107.

“ It has always, I confess, been my
 “ great Care, if I could not be service-
 “ able

Illud confiteor, semper cavisse me sedulo, ut si minus
 prodesse multis licuerit, ne sciens tamen obessem cuiquam,
 tum minime verò omnium Magdalenensibus; quo magis id
 mihi

" able to many Persons, yet not know-
 " ingly to injure any one, and least of
 " all those of *Magdalen* College; I
 " cannot therefore but the more won-
 " der at the *turbulent Genius* which in-
 " spires those *factious Puritans*, so that,
 " violating the Laws of Gratitude, de-
 " spising my Letters and Prayers, disre-
 " garding the Intercession of the Presi-
 " dent himself, without any previous
 " Admonition, or assigning any Cause,
 " they have exercised so great *Tyran-*
 " *ny* against *me* and my Son. Were I
 " one who, like them, would be *vio-*
 " *lently outrageous* against Bishops and
 " Archbishops, or join myself with them,
 " that is, would become *mad*, as they
 " are, I had not met with this severe
 " Treatment. Now because, *quite dif-*
 " *ferent from them*, I have chose the
 " Side of *Modesty* and *publick Tran-*
 " *quillity*,

mihi admirationi habetur, quis tam turbulentus Genius
 factiosa ista Puritanorum capita efflaverit, ut sic violatis gra-
 tiarum legibus, speris meis ad se literis & precibus, con-
 tempta ipsius præditi intercessione, nulla præmissa admoni-
 tione, nec causa reddita, tantam hanc in me, filiumque ty-
 rannidem exercuerint. — Quod si enim is essem, qui
 perbacchari cum eis contra Episcopos & Archi-Episcopos,
 aut scribam me præbere illorum ordini, hoc est, insanire
 cum illis voluissim, nunquam istos in me aculeos exacuiss-
 sent. Nunc quia totus ab us alienus, partes illas sectari ma-
 luerim, quæ modestiæ sunt, & publica tranquillitatis, hinc odi-
 um in me conceptum jamdiu, in hanc demum effervuit
 acerbiteratem. Quod cum ita sit, non jam quid mea causa
 velitis facere, id postulo, quin potius quid vestra ipsorum
 causa

“ *quillity*, hence the *Hatred* they have
 “ a *long time* conceived *against me*, is,
 “ at last, grown to this Degree of Bit-
 “ terness. As this is the Case, I do
 “ not so much ask what you will do
 “ on my Account, as what is to be
 “ thought of for your own sakes ; you,
 “ who are Prelates of the Church, again
 “ and again consider. As to myself,
 “ tho’ the taking away the Fellowship
 “ from my Son is a great Affliction to
 “ me, yet, because this is only a pri-
 “ vate Concern, I bear it with more
 “ Moderation ; I am much more mov-
 “ ed upon Account of the Church,
 “ which is *public*. I perceive a certain
 “ Race of Men rising up, who, if they
 “ should *increase* and gather Strength
 “ in this Kingdom, I am sorry to say
 “ what *Disturbance* I foresee must fol-

*causa cogitandum sit ; vos, qui proceres estis ecclesiae etiam
 atque etiam deliberate. Quod ad me autem attinet, quam-
 vis erepta filio societas haud leni afficit animum aegritudine,
 tamen quia res privata agitur, hoc fero moderatius. Magis
 me commovet publica Ecclesiae ratio. Video enim suboriri
 quoddam hominum genus, qui si invalescant, viresque in hoc
 regno colligant, piget hic referre, quid futura perturbationis pra-
 sagit mihi animus. Olim sub Monachorum fucata Hypocrisis,
 quanta sit nata lues Religioni Christianae, minimè ignorat
 prudentia tua. Nunc in istis nescio quod novum Monacho-
 rum genus reviviscere videtur, tanto illis perniciosius, quanto
 calidiore fallendi artificio, sub praetextu perfectionis personati
 isti Histiones gravius occultant venenum, qui dum omnia
 exigunt ad strictissimam suam disciplinam, & conscientiae gnomones,
 haud videntur prius desituri, donec omnia in Judaicam
 redigant Servitutem.*

“ low

" low from it. Your Prudence is not
 " ignorant how much the Christian Re-
 " ligion suffered *formerly* by the Diffi-
 " mulation and Hypocrisy of the *Monks*.
 " At present, in these Men, I know not
 " what *new sort* of *Monks* seems to re-
 " vive, so much the more *pernicious*
 " than the former, as with more subtle
 " Artifices of deceiving, under *Pretence*
 " of Perfection, like Stage-Players, who
 " only act a Part, they conceal a more
 " dangerous Poison ; who, while they
 " require every thing to be formed ac-
 " cording to the Rules of their own
 " *strict Discipline* and Conscience, will
 " not desist, till they have brought all
 " things into *Jewish Bondage*.

Upon this Letter, Mr. *Fuller* bids us Ibid. p. 107.
 remark the "*Violence of rigid Non-*
 "*conformists* : We may plainly per-
 " ceive (*says he*) by this Letter, how
 " powerful the Party of *Non-conformists*
 " was grown at this time, and to what
 " *Violences* and *Extravagances* some
 " went in their Practices ; inso-much,
 " that Dr. *Humphreys*, then President
 " of *Magdalen*, and Mr. *Fox* himself
 " (both which scrupled Subscription in
 " some Particulars) were deserted by
 " them, as lukewarm and remiss in the
 " Cause." Mr. *Fuller* preserved this Ibid. p. 106.
 Letter of Mr. *Fox*, " to shew, that tho'
 " Mr. *Fox*

“ Mr. Fox came not up in all Particu-
 “ lars (as he expressees it) *to cleave the*
 “ *Pin of Conformity*, yet he utterly
 “ *distasted the factious* People of that
 “ Age.” What Treatment Mr. Fox
 and his Son, upon account of his Fa-
 ther's peaceable and quiet Principles,
 met with from the Puritans, the Rea-
 der has seen; how he was treated by
 the Church, Mr. Fuller, whom Mr. N.
 quotes, informs us. “ Father John Fox
 “ (*for so Queen Elizabeth term'd him*)
 “ summon'd (as I take it) by Arch-
 “ bishop Parker, to subscribe, that the
 “ general Reputation of his Piety might
 “ give the greater Countenance to Con-
 “ formity : The old Man produced the
 “ New Testament in Greek; to this
 “ (saith he) will I subscribe. But when
 “ a Subscription to the Canons was re-
 “ quired of him, he refused it——
 “ *However, such Respect did the Bishops*
 “ (*most, formerly, his Fellow-Exiles*)
 “ *bear to his Age, Parts and Pains,*
 “ *that he continued his Place to the*
 “ *Day of his Death.*” This last Clause
 Mr. N. in transcribing, has changed in-
 to the following Words. “ *But the*
 “ *Commissioners had not COURAGE*
 “ *ENOUGH to deprive a Divine of so*
 “ *much Merit, who held up the Ashes*
 “ *of Smithfield before their Eyes.*”

Mr. N.

Mr. N. will *not be envy'd* any *Pleasure* he can receive from thus *altering* a *Quotation*, in order to explain an Instance of *Friendship* and *Regard* to *Merit*, into the mean Passions of *Fear* and *Cowardice*, meerly because the Favour shew'd to Mr. *Fox* proceeded from an *Archbishop* and *Bishops*. But there is another Remark relating to this good old Man. Mr. N. to give the greater credit to his List of Puritans, places Father *Fox* at the *Head* of it; whereas, in truth, he was *persecuted* by the *Puritans*, and to his Death *preferr'd* in the *Church*. This Treatment of Mr. *Fox* by the Puritans Mr. N. omits, tho' it seems a very proper Part of their History, and lay before him in the Book he quotes for the other Story. This by the bye. We have seen Mr. *Fox's* Sen-^{N's History} timents of the Puritans; let us now see^{p. 210.} what he says of Queen *Elizabeth*, in a voluntary Letter that good Man wrote to her. Mr. *Strype* gives it in the following Words. "To let pass, most noble Queen, those commonly known things, *viz.* That presently, at the Beginning of your most fortunate L^e "Reign,

Ut vulgaria illa præteream, quòd in ipſis ſtatim feliciffimi regni tui auſpicijs tot periclitantes cives, & homines extorres ab exilio revocaveris; quòd Patriam ipſis, nec ſolum ipſis, ſed Patriam quodammodo Patriæ reddideris, Angliamque jamjam pæne expirantem luci ac vitæ ſuæ reſtitueris.

“ Reign, you saved so many good Men
 “ at home, in Danger of their Lives,
 “ and called back so many more abroad
 “ from their Banishment; That you
 “ restored their own Country to them;
 “ and not only to them, but the Coun-
 “ try, in a manner, to it self; and
 “ *England*, then almost at the very
 “ Point of expiring, to its Light and
 “ Life again: That, at your said first
 “ happy Beginning, having procured
 “ Peace, you do now every Day im-

stitueris; quòd pacem tuis illis auspiciis partam pergas quod-
 tidie studiis ornare & artibus; bonis legibus suum vigorem
 revocas, noxias tollis, salutares sufficis——Certè multo
majora hæc, omniumque maxima sunt, quòd inclyta tua
Celsitudo Rem Ecclesiasticam non minus quam Publicam,
 propugnans tam fortiter; quòd *Religionis* curam atque de-
 fensionem in te suscipis *tam clementer*; quod sævas perse-
 cutionum faces extinguis, conscientis diu interclusam Li-
 bertatem apperis: Templum Dei & Evangelicæ Doctrinæ
 gloriam illustras & provehis: Videlicet, modis omnibus hoc
 agens, ut profligatis sensim veteris superstitionis Reliquiis,
 sincera Evangelii veritas ad nativum suum nitorem redeat.
 Declaravit id nuper egregia vox illa ac Responsio Majesta-
 tis tuæ ad quorundam preces reddita Theologorum, de
 modo videlicet vestiendi. Qua voce quantam uno in die
 universæ Ecclesiæ pepereris faustitatem, quantum piorum
 omnium animis solatium, quantum posteritati beneficium,
 quantam omnibus temporibus lucem, tum tuo insuper no-
 mini quantum quàmque immortale decus, quovis ære pe-
 rennius, attuleris, vix æstimari poterit. Ingratæ omnium
Anglorum linguæ ac literæ futuræ sunt, si patiantur tam Di-
 vinum hoc, cæteraque multa tuarum Virtutum Trophæa,
 ulla temporum vetustate abolere. Accedit ad hunc cu-
 mulum singularis porro Majestatis tuæ erga Literarum stu-
 dia favor: in quibus excolendis, provehendisque, nunquam
 tam propensam te declarares, nisi quod ipsa in eisdem ex-
 culta tam eleganter & perpolita fuisses.

“ prove

“ prove it, in good Studies and Arts ;
 “ to the good Laws you give again
 “ their Force, the bad ones you take
 “ away, and supply their Rooms with
 “ such as are wholesome—But assured-
 “ ly, these things which follow are
 “ much greater still ; and of all, the
 “ greatest, that your excellent High-
 “ ness defendeth so vigorously the Ec-
 “ clestial State, no less than the
 “ Commonwealth ; that you take upon
 “ you so affectionately the Care and
 “ Protection of Religion ; *that you*
 “ *quench the direful Flames of Perse-*
 “ *cution : That you open a Liberty to*
 “ *Consciences*, so long shut up : That
 “ you illustrate and promote the Tem-
 “ ple of God, and the Glory of Evan-
 “ gelical Doctrines : That is, by all
 “ Means endeavouring, that the Re-
 “ mainder of old Superstition, by little
 “ and little be destroy’d ; the sincere
 “ Truth of the Gospel return to its na-
 “ tive Brightness : This was lately de-
 “ clared by that excellent Voice and
 “ Answer of your Majesty, given to the
 “ Petition of some Divines, concerning
 “ the Habits ; by which Words, then,
 “ by your Majesty, spoken, it can scarce
 “ be thought, how great Prosperity you
 “ did, in one Day, bring to the whole
 “ Church ; how great Comfort to the

“ Minds of all Godly People; how
 “ great Benefit to Posterity; how great
 “ Delight to all succeeding Times!
 “ and moreover, to your own Name
 “ how immortal an Honour! more
 “ lasting than any Monument of Brasse.
 “ The Tongues and Learning of all
 “ *Englishmen* would be stained with
 “ Ingratitude, should they suffer, as well
 “ this Godlike thing, as all the other
 “ Trophies of your Virtues, by any An-
 “ tiquity of Time, to be abolished.
 “ Hither must be added, your Ma-
 “ jesty’s singular Favour towards learn-
 “ ed Studies, in the adorning and fur-
 “ thering whereof, you would never
 “ have shewn your self so inclinable,
 “ had you not been so exquisitely fur-
 “ nished and dressed your self with
 “ them.

The Reader has now seen the Sen-
 timents of good Father *Fox* as to the
 Puritans; the dangerous Schemes they
 had formed; the Violence of their Pro-
 ceedings; and the Necessity of keeping
 a watchful Eye over them. The Chara-
 cter of *Q. Elizabeth*, voluntarily given by
 such an upright and impartial Witness of
 her Conduct, deserves great Regard.
Sir Francis Walsingham’s unprejudiced
 Relation will meet with entire Credit,
 even were it not confirm’d by Mr. N’s
 long

long Catalogue of Puritans, and those the most considerable of the Party *beneficed* in the Church, after the Nonconformity and *Opposition* of many Years. Any one who examines the several Acts of Parliament relating to those Affairs, considers the Preambles or the State of Things at the making of them, will find a farther Confirmation, that the Penal Laws were not intended against conscientious and quiet Men, but were thought a *necessary Means* to secure the *publick Welfare*, and restrain those *violent Proceedings*, which *threatened* both the *Ecclesiastical* and *Civil* Parts of the Constitution. The Act of which Mr. N. complains the most, was, as the Preamble sets forth, made “ for the
 “ preventing and avoiding of such *great*
 “ *Inconveniencies* and Perils, as might
 “ happen and grow by the *wicked* and
 “ *dangerous* Practices of *sedition* Secta-
 “ ries and *disloyal* Persons.

The next Thing to be consider'd, is, how it came to pass, that Conformity was more warmly press'd, and the Laws relating thereto put in stricter Execution, after some Years, than they were at the Beginning of the Queen's Reign ? And if under this Head it shall appear, that the Conduct of the Puritans gave Occasion to this Proceeding, their Mis-

behaviour ought not, in Justice, to be laid to the Charge of the Government. There is one Observation that destroys far the greatest Part of Mr. N's Complaints. If the Establishment was founded, as we have seen upon a Catholic and comprehensive Bottom ; if it took in the greatest Number of *English* Subjects ; and was the best Medium between foreign Protestants of different Persuasions ; those that would not comply with such a Scheme, should only blame themselves if they lost the Advantages of it. When the Government had made an Establishment, that comprehended the moderate Men of *all* Parties, it was great Wisdom not to reduce it to a *narrow* Platform, devised by the Bigots of any *one*. " Many of " the *stricter* Sort, says Mr. N. that " had been Exiles for Religion, could " not come up to the Terms of Con- " formity." 'Tis true, many of those, who had been at *Geneva*, would not be satisfied with any Thing but the Model there used. To have introduced that, had it been practicable, would have been giving up a vast Majority of a Society to the Humour of a few. If these few could not comply with a reasonable and extensive Plan, they could lay the Blame no where so properly, as upon

upon the *Peculiarity* of their own Way of thinking. The Question, therefore, is; Was *King Edward's Reformation*, as re-established by Queen *Elizabeth*, more proper and comprehensive than the *Geneva Platform*? Was it better accommodated to take in the Generality of the Nation, and unite Protestants? If so, the Exclusion of those who were unalterably attach'd to another Form, was an Effect that necessarily followed the Establishment of the *better Plan*. Let the Case be stated as on the other Side; Had the Calvinistic *Platform* been establish'd, and thereby the whole Body of *Lutherans*, *Episcopalians*, &c. excluded from all Preferment in the Church, what would the Patrons of that Scheme have said, but that the Exclusion of the *Lutherans*, &c. was only to be charged upon themselves, for not complying with their *Geneva Scheme*? The Reader will judge after what has been said, whether this Reasoning holds, as to the Exclusion of those of the *stricter Sort*, who would not comply with the Terms of Conformity. These Exclusions must happen in *all Countries*, while Mankind think differently; but can *only* be charged upon the Legislature, when they neglect the most *Catholick Scheme*,

and embrace one more *narrow* and *confin'd*. Where this is not the Case, but (a *due Regard* being still had to the *Essentials* of Religion) they proceed upon the most comprehensive Plan ; the *Non-admission* of those that *would never enter* into a Church thus constituted, or *removing* afterwards *such* as will *not observe* the *necessary* Terms of Conformity, and comply with the Conditions upon which they received their Preferment, may be an Unhappiness to them who are thus unavoidably shut out or deprived ; but reflects *no more* Disgrace upon the Government, than the enacting any *other useful Law*, which promotes the general Good, tho' with some *Inconvenience* to a few *particular* Persons. " There is no reform'd Church (says the Answer to the Admonition) " but it hath a certain Prescript and " determinate Order, as well touching " Ceremonies and Discipline, as Doctrine, to the which all those are " constrain'd to give their Consent, that " will live under the Protection of it ; " and why then may not this Church of " *England* have it so, in like Manner ? " This Observation takes off the Weight of all Mr. N's Complaints, of *Exclusions*, *Suspensions*, and *Deprivations*. If the Establishment was made upon a
right

right Bottom, *they* were in the *Wrong* who did *not* comply with it : If this was a Mistake in their *Will*, they are justly to be blamed ; if in the *Understanding* only, to be *pitied*. But in either Case the Legislature is blameless, while they *consulted* the *general Good*, and took the *most effectual* Methods to *establish* the *Protestant Religion*. However, tho' the Government could not in *Principle* or *Prudence* gratify the *Genevians*, by *establishing* their *Platform*, and the enacting *penal Laws* against *Dissenters* from it, yet they indulged these Gentlemen for a long Time in Non-conformity, and suffer'd them to enjoy many and considerable Preferments in the Church, till their own *Conduct* put some Stop to this Clemency. But still, under all Provocations, peaceable, quiet and conscientious Men met with great Favour and little Disturbance. “ The Queen ^{N's History} ^{Pref. p. vi.} (says Mr. N.) connived at their *Non-* conformity, till her Government was settled, but then *declared roundly*, she had fixt her Standard, and would have all her Subjects conform to it ; upon which the *Bishops* stiffen'd in their Behaviour, explain'd away their Promises, and became too severe against their dissenting Brethren : ”

Thus

Hist. Refor.
Vol. II. p. 421.

Thus far Mr. N. On the contrary
Sir Francis Walsingham; “ Her Ma-
 jesty is no Temporizer in Religion,
 “ it is not the Success abroad, nor the
 “ Change of Servants here at home,
 “ can alter her; only as the *Things*
 “ themselves alter, she applied her
 “ religious Wisdom to the Methods
 “ correspondent to them, still retaining
 “ the two Rules, *in dealing tenderly*
 “ *with Consciences*, and yet in discover-
 “ ing *Faction* from Conscience, and
 “ Softness from Singularity.” ’Tis a
 great Presumption in Favour of the
 Queen, that so wise and honest a Man
 as *Walsingham*, who personally knew,
 and was interested in these Matters,
 gives so good an Account of the publick
 Proceedings. But the Reader will be
 still better able to determine who is to
 be credited, Mr. N. or *Sir Francis*
Walsingham, when *Facts* are laid be-
 fore him.

In the Year 1564, being *the sixth* of
 the Queen’s Reign, she had NOT YET
 DECLARED ROUNDLY *she had fixt her*
Standard, &c. Mr. N’s Account is as
 follows: “ The Parochial Clergy (he
 “ should have said some of them) in
 “ City and Country, had an Aversion
 “ to the Habits; they wore them
 “ *sometimes* in Obedience to the Law,
 “ [they

[they could not then in their Judgments be sinful] “but more frequently administer’d without them, for which *some* were cited into the Spiritual Courts and *admonished*. But the Bishops had *not yet* [in the sixth Year of the Queen’s Reign] “assum’d the *Courage* to proceed to *Suspension* and Deprivation.” Here then, *confessedly* is great Indulgence for six Years to the Puritans, who were allow’d to enjoy the Advantages of the Establishment *without complying* with the *Conditions* upon which these Advantages were *legally* granted. How great this Indulgence was, and what Liberties were taken in departing from the *establish’d* Rules, we may partly gather from a Paper found among *Secretary Cecil’s* Manuscripts, and preserved by Mr. *Strype*, as follows.

Varieties in the Service, and Administration used.

Some say the Service and Prayer in the Chancel; others in the Body of the Church. Some say the same in a Seat made in the Church; some in the Pulpit, with their Faces to the People. Some keep precisely the Order of the Book; others intermeddle Psalms in Metre; some say with a Surplice; others without a Surplice.

The

Table.

The Table standing in the Body of the Church in some Places ; in others it standeth in the Chancel. In some Places the Table standeth Altarwise, distant from the Wall a Yard : In some others in the Middle of the Chancel, North and South. In some Places the Table is join'd ; in others it standeth upon Tressels. In some the Table hath a Carpet, and in others it hath none.

Administ-
ration of the
Communion.

Some with Surplice and Cap ; some with Surplice alone ; others with none. Some with Chalice, some with a Communion Cup ; others with a common Cup. Some with Unleavened Bread, and some with Leavened.

Receiving.

Some receive kneeling, others standing, others sitting.

Baptizing.

Some baptize in a Font, some in a Basin ; some sign with the Sign of the Cross, others sign not ; some Minister in a Surplice, others without.

Apparel.

Some with a square Cap ; some with a round Cap ; some with a Button Cap ; some with a Hat. Some in Scholars Clothes, some in others.

A Connivance at all this *Latitude*, it seems, would *not satisfy* them. They who *disliked* the *Habits, &c.* were *not content* in being *connived* at in the Disuse of them, but proceeded so far as to *deride*,

deride, insult, and abuse their conforming Brethren. Great Praise was bestow'd upon those who disregarded the Laws, and heavy Censures upon such as observed them. Nay, they went farther than this, and raised great Contentions and Tumults in the Church; instead of preaching true Piety and Virtue; Matters of so little Consequence, as a square Cap, or a Scholar's Gown, were made the Subjects of publick Discourses: Instead of endeavouring to bring Papists to the Protestant Faith, those who were connived at in disusing the establish'd Dress, severely inveigh'd against their Protestant Brethren that peaceably wore it; against those very Bishops whose Indulgence had either given or permitted them to enjoy considerable Stations in the Church. Mr. N. judging it proper, greatly to soften this Matter, has endeavour'd to explain it into a meer Calumny, a Report artfully rais'd upon the Puritans. "To give Countenance to this * Severity, it was reported," says he,

* The Severity Mr. N. complains of was the Queen's requiring the Archbishops and Ecclesiastical Commission, to take effectual Methods that an exact Order and Uniformity be maintain'd in all external Rites and Ceremonies, as by Law and good Usages are provided for; and that none hereafter be admitted to any Ecclesiastical Pre ferment, but who is well disposed to common Order, and shall formally promise to comply with it. N. Hist. p. 187.

“ *he*, that some of the warmer Puri-
 “ tans had turned the *Habits* into Ri-
 “ dicule, and given *unhandsome Lan-*
 “ *guage* to them that wore them;
 “ which, according to Mr. *Strype*, was
 “ an Occasion of their being prest after-
 “ wards with so much Rigour: But
 “ whatever gave Occasion to the Per-
 “ secution that follow’d, or whoever
 “ was at the Head of it, *supposing* the
 “ *Insinuation* to be just, ’twas very hard
 “ that so great a Number of useful
 “ Ministers, who neither censured their
 “ Brethren, nor abused their Indul-
 “ gence by an unmannerly Behaviour,
 “ should be turn’d out of every thing
 “ they had in the Church *for the Indis-*
 “ *cretion of a few*.” ’Twas not a meer
 Report or *Insinuation* against the Puri-
 tans, there still remains sufficient Proof
 to support the Charge; nor was it the
 Indiscretion of a *few*, but the general

p. 187. Here again this Gentleman has changed the Words
 of the Author he quotes; for Mr. *Strype* says (*Life of Par-*
 ker, p. 154. “ The Queen directed her Letter to her
 “ Archbishop, requiring him, with other Bishops, in the
 “ Commission for Causes Ecclesiastical, that Orders might
 “ be taken whereby all Diversities and Varieties among the
 “ Clergy and Laity, AS *breeding nothing but Contention*, and
 “ Breach of common Charity, and against the Laws and
 “ good Usage and Ordinances of the Realm, might be re-
 “ form’d and repress’d, and brought to one manner of
 “ Uniformity.” Why should Mr. N. make no Mention
 of those *Contentions* which were the very Ground of the
 Queen’s Proceeding?

Con-

Conduct of the whole Body. The *peaceable few* were distinguished from the *troublesome Majority* of these Men, and treated in a *different Manner*. The *English Laity* Mr. N. himself allows, p. 201. were *more averse* to the Habits than the Clergy. Whence could this Aversion arise, but from the *Puritan Preachers*? Had the People been told, as they ought to have been, if the Subject was mention'd in the Pulpit, that these were Matters of Indifference appointed by Authority; that it did not belong to them to judge or condemn their Ministers or Brethren, especially for obeying Laws made to support the Protestant Religion, and the Queen's Injunctions made in Consequence of those Laws: That her Majesty had expressly declared *she did not mean to attribute any Holiness or special Worthiness to the Garments*: That the People might be *as careful* of their Conduct, and *as effectually* promote their own Salvation, whether their *Minister* wore a Scholar's Gown, or a Geneva Cloak. Had nothing been said upon the Subject in the Pulpit, or had some such Method as this been taken, and all *Violence, Reproach, and Contempt* discouraged as sinful and uncharitable, the *English Laity*, who had *no Objections*

jections to this Habit *under* KING EDWARD, could not now have had so strong an Aversion against a Dress not to be worn by themselves. This violent Aversion must be *artfully* and *designedly* rais'd in their Minds. The Endeavours to raise such a *warm Spirit* succeeded but too well among the giddy Multitude. The Populace were effectually inflam'd upon this Occasion. That this Matter may not be aggravated, the Reader shall have it in Mr. N's own Words, and is desired particularly to observe, that these Disturbances were in the Year 1564. BEFORE the Queen's Letter and the Advertisements, requiring the Use of the lawful Habits were published, *i. e.* BEFORE the *Queen had declared roundly*, &c. and BEFORE the *Bishops had explain'd away their Promises*. "THE PROTESTANT POPULACE,"
 "says he, thro'out the Nation were so
 "INFLAMED (he should have told us
 "by whom) that nothing but an awful
 "Subjection to Authority could have
 "kept them within the Church. Great
 "Numbers refused to frequent those
 "Places of Worship where Service was
 "Minister'd in *that Dress*. They would
 "not *salute such Ministers* in the
 "Streets, nor *keep them Company*;
 "nay, if we may believe Dr. Whitgift,

" in

“ in his Defence against *Cartwright*,
 “ they *spit* in their *Faces*, *reviled* them
 “ as they went along, and shewed *such*
 “ like *rude* Behaviour. (The Reader
 is desired to remark what follows)
 “ *Because they took them for Papists*
 “ *in Disguise, for Time-servers and*
 “ *half-faced Protestants, that would*
 “ *be content with the Return of that*
 “ *Religion, whose Badge they wore.*”

This Reason of their Conduct Mr. N. asserts to be taken out of *Strype* Vol. I. Pag. 460, and marks it as a Quotation from thence in *both* the Editions of his Book; whereas in *Truth* ’twas the Product of his own Invention. In order to vindicate those unprovok’d *Insults* and Violences the *conforming Clergy* met with from the *Puritans*, Mr. N. himself gives these Reasons to justify their tumultuous Proceedings. The Clergy of the Church of *England*, many of whom had been Exiles and Sufferers for the Protestant Religion, were “ *Papists in Disguise, Time-servers, and half-faced Protestants, &c.* ” whereas in *Strype* it stand thus, “ they Vol. I. p. 460:
 “ *spit* in their *Faces*, *reviled* them in
 “ the *Streets*, and shew’d *such* like *rude*
 “ Behaviour towards them, *and that*
 “ *only because of their Apparel.*” This, and no more, is to be found in Mr.
 M *Strype*,

Strype, relating to this Matter ; so that the Clergy of the Church of *England* are *entirely* indebted to Mr. N. for that rude and unbrotherly Description of them, *Papists in Disguise, Time-servers, &c.* When this Gentleman is confronted with Sir *Francis Walsingham*, the Reader will remember this Instance of his exact Fidelity.

But to go on, 'tis agreed on all Hands, the *Nation* was *inflamed* ; it seems highly proper, therefore, to mention some of the *Endeavours* that were used to *raise* this *Flame* in the Kingdom, and the rather, because the *History of the Puritans* is *silent* upon that Head. When the true *Authors* of this *general Disturbance* are brought to Light, 'twill be easy to determine who is to be charged with the Consequences of it. If those Men, who ought *peaceably* and *thankfully* to have enjoy'd their *Liberty*, made Use of that *Indulgence* to *raise Tumults* and *Disorders*, to set the Nation on Fire ; 'twas no Wonder, a *wise* and *careful* Government should require a stricter Obedience to the Laws. Too great Connivance, it was found upon *Trial*, had given Occasion to much *Tumult* and *Faction* ; hence it became *necessary* to insist upon a more exact Conformity to the Rules established by the

the Wisdom of the Nation, for the Support of the Protestant Religion. 'Tis not at all *pretended* or *alleged*, even by Mr. N. that the *Refusers* of the Habits were *insulted* or abused by the *conforming Clergy*, who had the Laws on their Side, and acted in Obedience to them. While on the other Hand, *peaceable Subjects* were *mobb'd* in the Streets, *reviled* as they went along, and their *Faces* spit in, ONLY because they appear'd in a *Habit* appointed by *proper Authority* to *distinguish* their *Profession*. It must be an unpleasant Circumstance to every good Mind to observe, that this *Fire*, which *inflamed* the Nation, was *kindled* at the *Altar*; that the *Populace* did little more than *practise* the *Lessons* their *admir'd Leaders* taught them: We have some Account of this in Mr. *Strype* two Years before the Government proceeded in the Affair. “ For *Matters Ec-* Vol. 1. p. 348.
“ *clesiastical*, which be *indifferent*, Ann. 1762.
“ there be some Preachers which can-
“ not abide them, but do murmur,
“ spurn, kick, and *very sharply* do in-
“ *veigh* against them; naming them
“ Things of *Iniquity*, *Devilish* and
“ *Papistical* ——— One Preacher not
“ of the *baser Sort* or *Estimation*, did
“ glory and boast that he made *Eight*

“ Sermons in LONDON *against* Surplises, Rochets, Tippetts and Caps, counting them not to be perfect that do wear them, &c.” They continued in this Way of preaching upon these Subjects, till, as Mr. N. justly expresses it, they had *inflamed the Protestant Populace throughout the Kingdom*. Some of the Consequences of this

Life of Parker
p. 227.

are recounted by Mr. *Strype*; “ Such as Fighting in the *Church*, Sacrilegious taking away the *Elements* prepared for the *Holy Communion*, even when the piously disposed were ready to receive — taking *Clerks* that were Celebrating the Holy Offices, and turning them by *Violence* out of the Church, ONLY because they wore *Surplices*.” We find that Dr. *Turner*, DEAN of *Wells*, enjoin’d a common Adul-

Strype's Life
of Parker,
p. 151.

Part of a Reg.
p. 12.

terer to do his open Penance in a square Cap, which was Part of the Habit the Law had appointed for the Clergy. This Dr. *Turner* was a Man of great Distinction among the Puritans. In the Year 1570 we find a *Godly* and zealous Letter, as it is call’d, written by a noted Person, Mr. *Anthony Gilby*, which is thus address’d; “ To my Reverend Fathers and Brethren in Christ, Mr. *Coverdale*, Mr. *Turner*, Mr. *Whittingham*, Mr. *Sampson*, Mr. Doctor

“ *Hum*

“ *Humphrey*, Mr. *Lever*, Mr. *Crow-*
 “ *ley*, and others, that labour to root
 “ out the Weeds of Popery.” This
 Mr. *Crowley*, Minister of the Parish of
 St. *Giles’s*, *Cripplegate*, and his Curate,
 gave great Occasion of much Trouble
 in his Church, by *quarrelling* with di-
 vers Clerks who came to a Funeral
 in their *Surplices*, and making a *Tu-*
mult thereupon. “ So gentle was our
 “ Archbishop [Dr. *Parker*] in his Cen-
 “ sure of so great a Fault as *Quarrel-*
 “ *ling* (and, it may be, coming to
 “ Strokes) in God’s House, *Crowley*
 “ was charged to keep his House,
 “ and remain under Confinement at
 “ home.”

Mr. *Strype’s*
Life of Parker
 p. 218.

Many of these Gentlemen of the
stricter Sort had assumed to themselves
 the Title of *English Preachers* and
Doctors, which they affected from
Eph. 4. and *11.* At the same Time they
 had a *Variety* of very *abusive* Names
 for the *conforming Clergy*. The History
 of the Puritans furnishes some of them,
Papists in Disguise, *idle Drones*, *dumb*
Dogs, *Popelings*, *Massing Priests*, *pet-*
ty Antichrists, &c. In short, these
English Doctors, as we find in Mr.
Strype, “ proceeded so far that *he* was
 “ thought unworthy of the Title, who
 “ had not some *singular Opinion* to in-

Ibid. 154.

Ibid.

“ *flame* the Multitude withal *against*
 “ those who lived under *Order* and
 “ *Obedience.*” The same candid Hi-
 storian informs us, “ That had it not
 “ been for the great *Disturbances* in
 “ the *Church*, occasioned by these *Va-*
 “ *rieties*, and the common Omission of
 “ what was prescribed by the Queen’s
 “ Injunctions, and for the *rude* and *in-*
 “ *solent* Behaviour of some who refused
 “ the Habits, towards *those* that *quiet-*
 “ *ly* used them, and conformed them-
 “ selves to Orders, probably the urging
 “ of them so strictly *afterwards*, would
 “ not have been. And had the scrup-
 “ ling Brethren *peaceably* and *silently*
 “ used *their Liberty*, in the Omission
 “ of some few Things, which their
 “ Consciences scrupled, it might not
 “ have been with such Rigour *after-*
 “ *wards* restrain’d; for hitherto (1564)
 “ as far as I find, they were *indulged*
 “ and *connived* at by the *Bishops*,
 “ *&c.*— These Practices, therefore,
 “ being so contrary to the Queen’s In-
 “ junctions, set out in the Year 1559,
 “ and begetting so much *Dissention*,
 “ *Difference*, and *Disorder*, among
 “ Christians of the same Profession, *re-*
 “ *dounding* so much to the *Disparage-*
 “ *ment* of the *reform’d Religion* among
 “ the *Enemies* thereof; the Queen
 “ directed

“ directed her Letter this Year to the
 “ Archbishop, &c.” The Queen re-
 ceived *repeated* Information of the
Disorders, that were occasioned by
 those who would not comply with the
 establish’d Rules, *before* she directed
 this Letter to the Archbishop to redress
 these Disorders. It may not be im-
 proper to transcribe Part of this Letter,
 bearing Date *January 25. 1564*, which
 will be a farther Proof of the *Distur-*
bances raised at this Time, and confirm
 Mr. *Strype*’s Account, how this Liber-
 ty they took was restrained. “ We ^{Ibid. 154.}

“ have now, (says her Majesty) a *good*
 “ *while* heard, to our Grief, sundry Re-
 “ ports hereof, hoping that all cannot
 “ be true, but rather mistrusting that
 “ the Adversaries of Truth, might of
 “ their evil Disposition encrease the
 “ Reports of the same; yet we thought
 “ until this present, that by the Re-
 “ gard, which *you*, being the *Primate*
 “ and Metropolitan, would have had
 “ hereto, according to your Office, with
 “ the Assistance of the Bishops your
 “ Brethren, in their several Diocesses
 “ (*having also received of us heretofore*
 “ *Charge for the same Purpose*) these
 “ Errors tending to breed some Schism
 “ or Deformity in the Church, should
 “ have been stay’d and appeased; but

“ perceiving very lately, and also cer-
 “ tainly, that the same doth rather
 “ begin to *encrease*, than to stay or di-
 “ minish ; we considering the Autho-
 “ rity given to us of Almighty God,
 “ for Defence of the *publick Peace*,
 “ Concord and Truth of this his Church,
 “ and how we are answerable for the
 “ same to the Seat of his high Justice,
 “ mean not to endure or suffer any
 “ longer these Evils, thus to proceed,
 “ spread and encrease in our Realm,
 “ but have certainly determin’d to have
 “ all *such* Diversities, Varieties and
 “ Novelties, amongst them of the Cler-
 “ gy and our People, *as breed nothing*
 “ *but Contention, Offence, and Breach*
 “ *of common Charity* ; and are also
 “ *against* the *Laws*, good Usages and
 “ Ordinances of our Realm to be re-
 “ form’d, repress’d, and brought to one
 “ Manner of Uniformity thro’ our
 “ whole Realm and Dominions, that
 “ our People may thereby *quietly* ho-
 “ nour and serve Almighty God, in
 “ Truth, *Concord, Peace* and *Quiet-*
 “ *ness*, and thereby also avoid the
 “ *Slanders* that are *spread* abroad
 “ hereupon in *foreign Countries*.” In
 the *Advertisements* likewise, published
 in Consequence of this Royal Mandate,
 the *Archbishop* and *Bishops* proceed
 upon

upon the *same* Reason, the *Contention* and Breach of common Charity that had been *occasioned* by those that *refused* to obey the Laws. The *Queen's* own *Letter* is a sufficient *Proof*, that *great Favour* and Indulgence was shewn to these People, by the Archbishop (*Doctor Parker*) and *Bishops*, "where-
 " by (as *Mr. Strype* observes) may be
 " perceived, that this was the *second*
 " Time the Queen had called upon the
 " Bishops to restrain these Differences,
 " and that neither our Archbishop,
 " nor the Rest of his *Brethren*, were
 " *ever forward* to *prosecute* those that
 " did vary from the appointed Rites
 " and Ceremonies ; but had, for Peace
 " Sake, wink'd a little at the Non-
 " observance of them." For she in the
 said Letter blames the Archbishop
 and Bishops, " for their Lack of Re-
 " gard that should have been given
 " hereto, and their Sufferance of fundry
 " Varieties and Novelties.

Mr. N. has represented *Archbishop* N's Hist.
Parker " as at the Head of all the Suf- 218. and 341.
 " ferings of the Nonconformists, which
 " he push'd forward with unrelenting
 " Vigour ; a severe Churchman, a bit-
 " ter Enemy to the Puritans, whom he
 " persecuted to the Length of his Pow-
 " er, and beyond the Limits of the
 " Law."

N's History
p. 602.

Life of Parker
p. 186. &c.

" Law." In short, his Character is drawn *almost* as *black* as Queen *Elizabeth's*, " who, 'tis said, being of Opinion, that *all* Methods of *Severity* were lawful to bring her Subjects to an *outward* Uniformity, *countenanced all the Engines of Persecution*— and stretch'd her *Prerogative* to support them *beyond* the *Laws*, against the Sense of the Nation." It may not be improper to mention a *Letter* of the Archbishop's in *favour* of Mr. *Sampson*, a very *noted* Puritan; in this we shall see the *Maxims* upon which *his Grace* proceeded, That he thought *reasonable and quiet Men, who acted from a Principle of Conscience, ought to have some Favour shew'd them, even though this Indulgence were abused by others, less rational and more troublesome.* " Which Favour shew'd, if it should be abused by the Wilfulness of some fond Heads, yet God's Cause in reasonable Men may be pitied." The Archbishop had obtain'd some Favour for Mr. *Sampson* at *Christ-Church*, where he had been Dean, upon which he made a second Request by the following Letter.

" *Reverendissime S.* My humble Thanks to your Grace premis'd. By these Letters inclosed *your favourable*
" recom-

“ recommending of my Case to the
 “ Chapter of *Christ-Church* in *Oxon*, is
 “ well witness’d to have had with them
 “ just Regard. And now, as my Ne-
 “ cessity compelleth me to crave further
 “ Aid, so your *Facility* to grant my
 “ last, encourageth me to make this
 “ *second* Request for the same, &c.

“ The gentle and good Nature of the
 “ Archbishop was such, that he pre-
 “ sently wrote to the *Secretary*, the
 “ very next Day after he receiv-
 “ ed *Sampson’s* Letter, recommending
 “ *Sampson’s* Case most heartily, and
 “ praying the Secretary to use his In-
 “ terest with the Queen, and that up-
 “ on the Account of her Clemency,
 “ which she was wont to shew indiffe-
 “ rently to all her Subjects; which
 “ Letter being so expressive of the mild
 “ and Christian Spirit of this grave Fa-
 “ ther, even to such as did not alto-
 “ gether agree with him in all Points,
 “ I do here set down as a Testimony
 “ hereof.

A Fter my hearty Commendation to
 your Honour, where I understand
 that Mr. Sampson lieth still at Suit for
 his favourable placing out at his own Li-
 berty, without Note of committing him
 as a Prisoner to any Place, Your Ho-
 nour

nour should do a right good Deed, in mine Opinion, to be Suitor to the Queen's Highness for Favour therein. Her Pleasure being thus executed upon him, for Example to the Terror of others, might yet be mollified to the Commendation of her Clemency, whereunto her Highness is inclined both Godly and Naturally to all Persons indifferently. And as Your Honour is the common Refuge, to be a Solicitor to the Queen's Majesty in our Causes, so Ye shall do a good Act to continue herein, which Favour shewed, if it should be abused by the Wilfulness of some fond Heads, yet God's Cause in reasonable Men may be pitied; and thus with the Offer of my Prayer and most humble Recommendation to the Queen's Highness, I take my Leave of Your Honour. From my House at Canterbury this 4th of June 1565.

Strype's Life
of Parker,
p. 188.

Notwithstanding the Queen's Letter and some Proceedings thereupon, yet she and her Commissioners did dispense or wink at many Divines who could not comply, and yet had, and retained still Dignities in the Church. There is a Letter of Father Fox the Martyrologist, writ in Latin to the Queen about this time, wherein he exalted her in his Praises,
“ as

“ as for restoring Learning and Religi-
 “ on, so particularly for her Regard
 “ and gracious Answer to a Petition of
 “ certain Divines concerning the Ha-
 “ bits.” Mr. *Strype* gives a further
 Confirmation of this. “ As for the Life of Parker
 “ *peaceable* Nonconformists, and parti- p. 243.
 “ cularly *Sampson* and *Lever*, to whom Ann. 1567.

“ I might add *Coverdale*, *Fox*, and
 “ *Humphrey*, and some more, as *Wi-*
 “ *burn*, *Johnson*, and *Penny*, they were
 “ dealt gently with, and had, if not
 “ Licence, yet Connivance to preach
 “ in publick, and hold Preferments.

Admonitions and *Suspensions* preceeded Vid. Strype's
 Deprivations; and if those who had Parker, p. 178.
 not observed the Laws would after-
 wards promise Conformity, they were
 continued in their Preferments.

But still farther, in the Year 1572,
 we find an Account of the great
 Favour and Indulgence shew'd them:

“ That they were as gently intreated Strype's Life
 “ as might be, no kind of Brotherly of Whitgift.
 “ Persuasion omitted towards them,
 “ most of them *as yet*, [eight Years
 “ after the Queen's Letter] kept their
 “ Livings, tho' *one* or *two* were displa-
 “ ced. They were offer'd, as he ad-
 “ ded, all kind of Friendliness, if they
 “ could be contented to conform them-
 “ selves; yea, *but to be quiet*, and
 “ *bold*

“ *bold their Peace*; but that they, on
 “ the contrary Side, most *unchristianly*
 “ and most *unbrotherly*, both *publickly*
 “ and *privately rail’d* on those *that*
 “ shew’d these *Humanities* towards
 “ them: *Slandered them* by all means
 “ they could, and most untruly reported
 “ of them, seeking by all Means their
 “ Discredit.” Beyond this, in the Year
 1573, even after the *Admonitions* had
 been published to the Parliament and
 Nation, we find a *Proclamation* issued
 by the Queen, from which it *plainly*
appears, that the *Bishops* were *far*
 from being forward to prosecute the
 Nonconformists, and that even to *this*
 time they continued to commit great
 Disorders. “ The Queen’s Proclamati-
 “ on declared, that she was right for-
 “ ry to understand, that the Order of
 “ Common-Prayer set forth by the com-
 “ mon Consent of the Realm, and by
 “ the Authority of the Parliament, in
 “ the first Year of her Reign, wherein
 “ was nothing contain’d but the Scrip-
 “ ture of God, and that which was
 “ consonant unto it, was, now of late,
 “ of some Men despised and *spoke*
 “ *against*, both by *open Preachings*
 “ and Writings; and of some *bold* and
 “ *vain-curious* Men, new and *other Rites*
 “ *found out and frequented*, whereupon
 “ Con-

“ *Contentions, Sects, and Disquietness*
 “ did arise among her People, and for
 “ one Godly and Uniform Order, Di-
 “ versity of Rites and Ceremonies,
 “ *Disputations and Contentions, Schisms*
 “ and *Divisions* were already risen, and
 “ more like to ensue; the *Cause* of
 “ which *Disorders* her Majesty did
 “ plainly understand to be the NEGLI-
 “ GENCE of the BISHOPS and other Ma-
 “ gistrates, who should cause the *good*
 “ *Laws and Acts of Parliament* made
 “ in this behalf to be *better* executed,
 “ and not *so dissembled* and wink’d at
 “ as HITHERTO it might appear that
 “ they had been.” After this we have
 a very *important* and strong *Testimony*
 of the *same* Nature, in a Letter from
 the Lords of the *Council* to the BISHOPS,
 (blaming *them* for not prosecuting the
 Puritans) who, as Mr. *Strype* observes, Life of Whit-
were not forward to take Punishment est. p. 454.
upon these Defaulters, however they
were by them requited with much Re-
proach and Hatred. It gives great
Weight to this remarkable *Proof* of the
 great *Mildness* and Favour shew’d by the
 Bishops to the Puritans, that this Let-
 ter was sign’d by the Lord *Burleigh*,
 Lord *Leicester*, and Sir *Francis Knol-*
lys. The *two last* especially were re-
 markably attached to the Puritans,
 and

and justly esteemed the *Head* of their *Party*; nothing but the most *undeniable Evidence* could have extorted *such a Declaration* from *them*; which at once proves the *turbulent Spirit* of the *Puritans*, and the *mild Conduct* of the *Bishops*. They write as follows.

Strype's Life
of Parker,
p. 454.

“ After our hearty Commendation to
“ your Lordship. By her Majesty's Pro-
“ clamation, dated *Oct. 20*, it appears
“ how careful the Queen's Majesty is,
“ that the Order set forth in the Book of
“ Common-Prayer, allowed by Parlia-
“ ment in the first Year of her Maje-
“ sty's Reign, should be severely and
“ uniformly kept throughout all this
“ Realm; and that *the Fault*, why
“ *such Diversities* have of late been
“ taken up in *many Churches*, and
“ thereupon *Contentions* and *unseemly*
“ *Disputations* 'risen, in her Highness's
“ Opinion, is most in You, to whom
“ the special Care of Ecclesiastical
“ Matters doth appertain, and who
“ have your Visitations Episcopal, Ar-
“ chidiaconal, and your Synods, and
“ such other Meeting of the Clergy,
“ first and chiefly ordain'd for that Pur-
“ pose, to keep all Churches in your
“ Diocese in one uniform and godly
“ Order — Nothing is required, but
“ that *Godly* and *seemly Orders*, al-

low'd

“ low’d by the *Queen’s Majesty* and
 “ *whole Realm* be kept, the which
 “ except you did *wink* at and *dissemble*,
 “ there needed not these new *Procla-*
 “ *mations* and strait calling upon.” How
 much *they* thought the *Bishops* inclined
 to shew an *excessive Indulgence* to the
Puritans, appears by *those strong Words*
 which conclude their Letter. “ Where-
 “ fore, if *now* you would take, for your
 “ Part, Care and Heed, and so the
 “ *rest of your Fellow-Bishops*, the *Quiet*
 “ of the *Realm* might soon be purcha-
 “ sed, in our Mind, touching any such
 “ Matters, which should be great Plea-
 “ sure to her Majesty, and Comfort
 “ unto us. The *neglecting* whereof,
 “ how grievous it will be to her High-
 “ ness, and what *Danger* may be to
 “ you, her Highness hath expres’d in
 “ the said Proclamation. Thus pray-
 “ ing you to consider these things, and
 “ withal *speedily* to put Order in them,
 “ and from *time to time* to *certify* us
 “ what you have done herein, to the
 “ fulfilling of her Majesty’s Desire, we
 “ bid you most heartily farewell. From
 “ *Greenwich* the 7th of *Novem.* 1573.

Some time after this, the *Lord Treas-*
urer Burleigh made a Speech of the
 like Import in the *Star-Chamber*, where-
 in he complains of “ a Number of ^{Ibid. 456.}

N

“ Per-

“ Persons *young in Years, but over*
 “ *young in Soundness of Learning and*
 “ *Discretion*, who, according to their
 “ own Imaginations and Conceits, and
 “ not according to the publick Order
 “ established by Law, have not only
 “ in the common Services of the Church,
 “ and in the Administration of the Sa-
 “ craments, made sundry Alterations;
 “ but also, by their Example and
 “ *Teaching*, have inticed their Parochi-
 “ ans, and their Auditories, being her
 “ Majesty’s Subjects, to conceive erro-
 “ neous Opinions; in condemning the
 “ *whole* Government of the Church,
 “ and Order Ecclesiastical; and in mov-
 “ ing her Majesty’s good Subjects to
 “ think it a Burthen of Conscience to
 “ observe the Orders and Rites of the
 “ Church, established by Law; a Mat-
 “ ter pernicious to the State of Govern-
 “ ment.” ’Tis needless to detain the
 Reader any longer upon this Head.
 What has been already said, from the
 most unexceptionable Authorities, will
 be sufficient at once to shew the *unquiet*
 Behaviour of the *Puritans*, and the
 great *Patience* and *Clemency* of the
Bishops and *Government* towards them.
 As for the last Particular, Mr. N’s own
 Acknowledgment, that *two and twenty*
Years after the *Queen’s Letter* and the
Adver-

Advertisements were published, *above Five Hundred* Puritans were left *Beneficed* in the Church, and among them the most active and zealous of the Party, is sufficient Evidence of the great Lenity and Indulgence they met with from their Superiors.

The Reader will please to recollect, that Queen *Elizabeth* fix'd upon the most effectual Method to introduce and establish the Reform'd Religion in her Dominions; that she shew'd great Clemency and Indulgence to those who did not observe the Laws, good Usages, and Ordinances of the Realm, and suffer'd great Numbers of them to enjoy Preferments in the Church, notwithstanding their Non-Compliance. That the Disturbance and Tumults rais'd in the Kingdom occasion'd her requiring a stricter Observance of the Law. If any were suspended for a Time, or totally deprived of their Preferments, 'twas for want of Compliance with the Conditions upon which those Preferments were granted; nor did they suffer thus much, till the *Disorders* rais'd by their Means in the Nation made it necessary thus to inquire into their Conduct, and proceed as the Safety of the Publick required. This was no more than a necessary Means to pre-

serve a wise and proper Establishment, to prevent the utmost Confusion, and, in all Probability, the entire Ruin of the Protestant Religion. And, after all, tho' the Provocations ran very high on one Side, yet great Favour and Indulgence was shew'd by the other.

C H A P. IV.

BUT, there is *another Scene* disagreeable enough, which Mr. N's heavy and repeated Complaints makes it necessary to open. This is such Proceedings of *Subjects* against their *Sovereign*; of *Protestants* against a *Princess*, who was, under God, the *Support* of the *Protestant Cause*; such *Attempts* upon the *Prerogatives* of the *Crown*, and the *Property* of *private Persons*; such *Insults* upon the *Queen* herself; and such *violent Endeavours* to *destroy* the *Constitution*, not only in the *Church*, but also in the *State*. In short, such *abusive, factious* and *dangerous* Proceedings, as gave Occasion to severer Methods; and was the *Reason* of *inflicting* upon *some* of them, what *they desired* might be *inflicted* upon *meer Dissenters* from their Platform, *sharp Punishments*.

Before

Before we come particularly to consider this provoking Behaviour, so offensive to their Superiors, and so hurtful to some of themselves, it may not be improper to take Notice of the *Persons* by whom it was in a great Measure promoted and encouraged: And here we find them under the Influence of two Sorts of Men, the one *Papists*, who always find their Account in the dividing of Protestants; the other, some *avaritious great Men*, who desired a farther Confiscation of *Church Lands*, in hopes to share the Plunder. *Bishop Pilkington*, who was always, according to Mr. N's Account, a very great ^{N's Hist.} Friend and Favourer of the Non-con-^{p. 351.}formists, complains, "That the Dis-^{Ibid. p. 193.}putes which began about the Vestments were now carried farther, even to the *whole Constitution*; that *pious Persons lamented* this, Atheists laugh'd, and the *PAPISTS blew the Coals*; and that the *Blame* of all was cast upon the *Bishops*." There was too much Ground for this Complaint against the Papists. "Pope *Pius V.* ^{Strype's Ann. vol. 1.} in the first Year of his Pontiff, set forth a Bull to anathematize and ^{p. 520.} confound the Hereticks, and sow *Discord* among them; wherein, among other things, he willed and

“ authoriz’d the wise and learned of his
 “ Ecclesiasticks to labour, endeavour,
 “ and contrive all manner of Devices,
 “ to abate, assuage and *confound* these
 “ Hereticks. That thereby the Here-
 “ ticks might either be reclaim’d to
 “ confess their Errors, and acknow-
 “ ledge the Jurisdiction of the See of
 “ Rome, or that a total *Infamy* be
 “ brought upon them and their Poste-
 “ rities, by a *perpetual Discord* and
 “ Contention among themselves: By
 “ which means they might either spee-
 “ dily perish by God’s Wrath, or conti-
 “ nue in *eternal Difference* — Father
 “ Freke, a Jesuit of great Authority
 “ in *Paris*, thus explained this Bull—
 “ That it dispensed with the Devisers
 “ for devising of new *Tenets, Doctrines*
 “ and *Covenants*.” Mr. Strype, in the
 same Place gives a long Account of the
Methods they used to *sow Divisions* in
 the Church. The better to carry on
 their Design, they were *allow’d* to
marry; and if they were examin’d how
 they came by the Ability to preach and
 expound, they were directed to reply,
 by the Spirit of God; *by Revelation, by*
searching the Scripture. The Pope, for
 many Years, privately employ’d a Nuncio
Ridolpho here, under the Character of
 an *Italian Factor*. “ His Business was
 “ to

“ to excite the Papists in *England*
 “ against the Queen, which he did ef-
 “ fectually; and prevail’d also upon
 “ some *Protestants* to do the like;
 “ some out of private Hatred and Dis-
 “ affectedness, and OTHERS *affecting*
 “ *Innovation.*” And what plainly shews
 the *Papists* had a great Hand in these
 Disturbances and Contentions is, that
 we always find they rose *highest*, when
 the *Nation* was to be *attack’d* from
abroad, that it might at such a Jun-
 ture be *weaken’d* by violent *Divisions*
 at *home*. This Mr. *Cambden* justly ob- Cambden’s
Ann. 1588.
 serves in his *Annals of Q. Elizabeth*. A
 farther Confirmation of this Matter we
 have from no less Man than Sir *W. Cecil*.
 “ Upon these domestick Broils among Strype’s Life
of Parker,
p. 244.
 “ *Protestants*, the *Papists* under Dis-
 “ guise, fell foul upon the *English* Litu-
 “ rgy, and combin’d with the *Puritans*,
 “ in defacing the common Service used
 “ in our Churches. Sir *W. Cecil*, the
 “ wise Secretary of State, kept a Me-
 “ morial Book or Journal, wherein
 “ he writ Matters that occur’d, whence
 “ these Words were extracted. *In these* 1567.
Days, Men began to speak against the
Reformed Prayers, established first by
King Edward VI. and his Parliament;
 and since by her Majesty and her Par-
 liament: Upon which account, Divers
 Papists

Papists *disguisedly* spoke as BITTERLY against the Reformed Prayers of the Church, as those then called Puritans did. After this follows a long and particular Account of *Faithful Cummin*, a *Dominican Fryar*, who appear'd in the Shape of a most zealous Puritan, endeavour'd for a purer Church, preach'd against *set Forms* of Prayer, and call'd the *English Prayer English Mass*, and made the Church of England as odious to the People whom he instructed, as *Mass* was to the Church of England. Being discovered, he privately withdrew, and the Pope rewarded him with 2000 Ducats. In Mr. *Strype*, we have an Account of the Principles upon which both Parties proceeded against the Church, which, for the greater Exactness, are here taken from the Author he quotes.

" These *Admonitioners* flatly join'd
 " with the *Papists*, and with the self
 " same Assertions bended their Force
 " against this Church of *England*. For
 " first, the *Papists* affirm we are not the
 " true Church; no, that we had not
 " so much as the outward Face and
 " Shew of a true Church. And so did
 " these Men, almost in flat and plain
 " Terms. Secondly, The *Papists* say,
 " that we had no Ministry, no Bishops,
 " no

Life of Whitgift, p. 36.

“ no Pastors, because they be not right-
 “ ly and canonically call'd to these
 “ Functions. The self same do these
 “ Men affirm. Thirdly, the Papists
 “ say, That our Sacraments were not
 “ rightly administer'd, and so say they
 “ likewise. Fourthly, The Papists
 “ wholly condemned our Book of Com-
 “ mon-Prayers set out by publick Au-
 “ thority, and the whole Order of our
 “ Service. In that Point these Men do
 “ fully join with them also; for they
 “ condemn'd it wholly, and that with
 “ most Bitterness. Fifthly, The Pa-
 “ pists would not have the Scriptures
 “ read in the Church to the People;
 “ no more would they: For they say,
 “ *Reading is not Feeding*, but as evil
 “ as playing upon a Stage, and worse
 “ too. Sixthly, The Papists deny the
 “ *Civil Magistrate* to have any Autho-
 “ rity in *Ecclesiastical Matters*; and so
 “ do they. Seventhly, To be short,
 “ *The Papists refuse to come to our*
 “ *Church*, to COMMUNICATE *with us*
 “ in the LORD'S SUPPER; and these
 “ Men would not have them by Laws
 “ and Punishments compell'd thereun-
 “ to. Hereby it is manifest, that the
 “ Papists and they jointly seek to shake,
 “ nay, to overthrow the self same
 “ Foundations, Grounds, and Pillars
 “ of

“ of our Church, altho’ not by the self
“ same Instruments and Engines.

Ibid. p. 28:

But besides the Endeavours from the
Popish Quarter, to enflame the Popu-
lace, and spirit up the Puritans to make
such a Division as might ruin the Pro-
testant Interest, and restore the alienat-
ed Lands to the Church, there were
others who acted from a different View,
in hopes to find their Account in the
Ruin of Bishops and Cathedral Churches.
For as Mr. *Strype* observes, “ it
“ abundantly appears, that the grand
“ Design of these Admonitions, was
“ to undermine and overthrow (if not
“ the Reformation it self, yet) that
“ great Part of it, viz. the Ecclesiasti-
“ cal Government by the Bishops; and
“ thereby perhaps (*many self-designing*
“ *Men, joining with those new Re-*
“ *formers*) they had their Eyes upon
“ the *Revenues* of the Church, rather
“ than acted by a Zeal of setting up
“ a new Order of Church Governors.”
The great *Earl of Leiceſter*, as Mr. N.
calls him, seems to be the chief of this
Number. “ Indeed (says Mr. *Fuller*)
“ *Leiceſter* cast a covetous Eye upon
“ *Lambeth House*, alledging as good
“ Arguments for his obtaining thereof,
“ as ever were urged by *Ahab* for *Na-*
“ *both's Vineyard*.” With this View,
he

Fuller's Ch.
Hist. Lib. 9.
p. 130.

he became the great Patron and Support of those, who said, *Archbishops* and *Bishops* were not to be *tolerated* in a Christian Country. Those who were required to use the lawful Habit said, *that my Lord of Leicester should move and obtain the Queen*, and that requiring the wearing of them was done in his Absence. That Mr. *Cole*, probably *Leicester's* Chaplain, or belonging to some other great Courtier, was then *at Court*, in his *Hat* and *Short Cloak*, who would overthrow all the Attempts of the High Commission, to enjoin the using of the Apparel. In like Manner, Mr. *Strype* tells us, *Sampson* and *Humphreys* were animated to stand it out; and not consent so much as to put on the square Cap now and then in the publick Meetings of the University, tho' the pious and moderate Bishop *Grindal*, one of the *High Commission*, with *Tears* entreated it of them — but they had great Interest at Court — the Earl of *Leicester* was their private Friend. Such Support inspired many of them with so much Courage, that they were very sanguine they should carry the Point. This drew them into great Inconveniencies; for *having been exceeding warm*, they naturally thought it would be no small

Disgrace

Strype's Life
of Parker,
p. 214.

Ibid. 165,
& 184.

Disgrace to confute themselves. This made it difficult for them to *comply* with those Laws, which they had, without Cause, loaded with opprobrious Names. The Instigation of the Papists, and the Encouragement they received from others, drew them into such Lengths, that it was not very practicable to retreat.

Let us now proceed to consider what the *Behaviour* of the *Puritans* was under the Influence already mention'd. But that there may be no Mistake, Mr. N. is desir'd particularly to observe, that the Dispute with him, under *this Head*, is not upon *Principles*, but upon *Facts*. 'Tis not, whether *Persecution* for Conscience Sake be a grievous Sin, highly injurious to our Fellow Creatures, inconsistent with the Christian Institution, and greatly offensive to Almighty God. This is *no Part* of the Dispute. It was not therefore very candid in this Gentleman to represent the Clergy of the Church of *England* as the Patrons of Persecution; nor had he any Ground to declare so roundly as he does, that *one Article* of Controversy between the Dissenters and the Establish'd Church at *this Day* is, "*The natural Right that every Man has to judge for himself, and make Pro-*

“ *Profession of that Religion he apprehends most agreeable to Truth, as far as it does not affect the Peace and Safety of the Government he lives under; without being determin’d by the Prejudice of Education, the Laws of the Civil Magistrate, or the Decrees of Councils, Churches, or Synods.* ” ’Tis supposed, this Gentleman is willing to grant, that the *Church of England*, is justly intitled to all those *Privileges* which are requisite to support an *Establishment*; that under the Pretence of contending for *Liberty*, he does not intend *clandestinely*, by *Degrees*, to subvert that Part of the *Constitution* which has been the great *Bulwark* of the *Protestant Religion*. If he means, that the *Establishment* should be supported and preserved, and at the same Time a *Toleration* granted to those who are of different Sentiments from it, there is no Dispute between the *Church of England* and the *Protestant Dissenters*: Nor had Mr. N. the least Occasion to cast an *Odium* upon the *Establish’d Church*, by starting any Difference upon this Point. ’Tis impossible to answer for every particular Person, either on one Side or the other; but if he takes the general Sense of the *Church of England*, he will find this to be

be the Case. As to Queen *Elizabeth* in particular, who is so much concerned in the Transactions under Debate, we have a Testimony already mentioned, whereby it appears, that *one* Principle upon which she grounded her Proceedings, was, *that Consciences are not to be forced, but to be won and reduced by Force of Truth*. The Question therefore between us is ; whether the *Conduct* of those Puritans, who were imprison'd, or otherwise punished, did not affect *the Peace and Safety of the Government they lived under* ? If it did, this, upon Mr. N's own Principles, *ceases* to be a *religious* Matter, and becoming a *State Crime*, is of Course punishable *as such*.

It ought to be remark'd that Mr. N's Account of their Sufferings, and Behaviour that occasioned these Sufferings, is chiefly taken from themselves : He has obtain'd, as he acquaints us in his Preface, a *Copy* of a *large MS. Collection of Papers*, the Originals whereof are said to be lodged in the University of *Cambridge*, but he names no particular Library or College ; nor does he acquaint us *when* the Papers themselves were wrote, by whom or who was the Collector of them. In short, his Account of this MS. Collection

lection of Papers, upon which he lays so great Stress, is the most unsatisfactory and unscholar-like that can be imagined. This Gentleman says, Page 201. If we may believe Doctor *Whitgift*, &c. and yet gives entire Credit to this anonymous Manuscript, which ought to have been supported by some unquestionable Authority, since, by his own Account, it brings many Things to Light, hitherto *unknown* to the World. This he quotes upon all Occasions as substantial Evidence, tho' it plainly appears to be a very angry and partial Account. A Manuscript is not to be credited meerly for being such ; and this in particular may be convicted of great Mistakes. Instead of Extracts from the *Council-Books*, Examinations, and *Depositions* of Witnesses before the Star-Chamber, High Commission, and publick Courts, or other authentick Evidence, we are furnished with *Petitions*, *Representations*, *Complaints*, &c. chiefly from this Manuscript, *made out of Court*, after the Examinations and Tryals were over, and drawn up with a Design to influence Persons, *who did not bear the whole Cause*. Great Abatements must be made when such Papers as these, especially at this *Distance of Time*, are brought in Evidence against
the

the publick Justice of the Nation. In the present Instance, to suppose these true, you must suppose not only very able and celebrated *Privy-Counsellors*, *Bishops* who had been *Exiles* or Sufferers for Religion, Judges, and other Magistrates extreamly wicked and cruel; but in many Cases, *Furies* of Gentlemen guilty of *manifest Perjury*, and in an Instance or two, of *wilful Murder*. This is very hard upon all their Memories, when the Proof against them is—the *Petition* or Representation of the Offender after he is convicted; or an *Account* of his *Trial*, drawn up by *himself*, and these published from an unknown MS. 150 Years after the Things happened. However, to state this Matter more fully, let us see what Evidence there is of that *peaceable* and *submissive* Behaviour Mr. N. ascribes to the Puritans. And in the first Place let us see how they treated the *Bishops* and *Clergy*, as well as the other *publick Officers*. 'Tis an Observation of the Lord Keeper *Bacon*, in a Speech to the Parliament. “ This one Thing
 “ may be holden firm by the Rules of
 “ good Government, that *all Officers*
 “ both Spiritual and Temporal that
 “ have Government, *during the Time*
 “ of *their Offices*, ought to be pre-
 “ served

N's Hist.
 p. 599.

Dr. Ewes's
 Journal,
 p. 192.
 An. 1572.

“ served in *Credit and Estimation* ;
 “ for how can any Thing be well set
 “ forth by them that want Credit. ”

What he immediately adds is a Proof
 he was not prejudiced or partial in the
 Cause. “ Marry, for my Part, let the
 “ Time of their Offices last as their
 “ Doings do deserve. ” ’Twas however
 an *Engagement* enter’d into by joint
 Consent among the *Puritans*, to de-^{Sturpe’s Life}
 prave the present, and advance their ^{of Whigist.}
 own devis’d *Form of Church Govern-*^{p. 332.}
ment.

’Tis an old Maxim thus to
 blacken those that are design’d for
 Ruin ; first to *defame*, and then to
 destroy. “ Some who had a profound
 “ *Veneration* for the *Geneva Platform* ^{Cambd. Ann.}
 “ of Church Discipline, imagin’d there ^{Eliz. 1588.}
 “ was no surer or nearer Way for erect-
 “ ing it in *England*, than by loudly
 “ railing against the *English* Forms and
 “ Rites, and rendering the Names of
 “ *Bishop* and *Prelate* as odious as they
 “ could to the common People. Their
 “ first Essay, therefore, was to put out
 “ scurrilous Pamphlets against Church
 “ Order and Prelacy. ” In consequence
 of this Design, to deprave the present,
 and advance their own *Form*, higher
 Titles or finer Encomiums could not be
 given, than those they bestowed upon
 this GENEVA SCHEME ; ’tis no Reflection

to call it by *that* Name, for they always consider'd the Church there as the most perfect *Model*, and appeal'd to it as such. The Platform brought from

Regist. p. 68. *thence* was in their Account "the ve-
 Motion from c^r *nerable Doctrine* of Discipline, the
 Scotland, 84. " *most beautiful* Order of Ecclesiastical
 Practice of " *Regiment*; the *substantial Form* of
 Prelates 301. " *Christ's Government*; the *most holy*
 Register 32. " *Discipline*; the *true Discipline* by
 " *God's Word, without which no true*
 " *Religion* can be; the *only* Bond of
 " *Peace*; the Punisher of Sin; *Main-*
 " *tainer* of Righteousness, and the
 " *Bane of Heresy*: In short, 'tis *pure,*
 " *perfect, and full of all Goodness.*"

Nor are the Patrons of this Discipline less wonderful than the Scheme they espouse. We hear of none but *pious,*

Vid. N's Hist. *learned, worthy, painful, faithful, emi-*
 passim. *nent, godly* Men, who engaged on that
 2 Admon. *Side*; who, as they testify of them-

selves, *strove* for true Religion and Go-
 vernment of the Church. Nay they go
 further and assert, there is *nothing* in
 our Books that should offend any that
 either be, or should *seem* to be, *God-*
 ly. — As to the *Establish'd Church,*
 'tis difficult to find Expressions *equally*
abusive, but absolutely impossible to use
 any Words *more virulent,* than what
 were *continually* employ'd against the

Bishops

Bishops and Clergy. Jesuits, Turks, Heathens could not be loaded with more opprobrious Names. 'Tis endless to transcribe the Volumes of Abuses, or to repeat the many Instances, where the Clergy, *meerly* for obeying Laws, made for the establishing of the Protestant Religion, are called “petty” Part of a Register, passim. Adm. 1st ad

“Popes, Popelings, Papists, Popish Priests, Antichrists, petty Antichrists, dumb Dogs, idle Drones, Fryars and Monks” Dialogue between a Soldier at Barwick and an English Chaplain.

“were not so bad; all of them in an unlawful Calling, and no better than a Brood of petty Antichrists. Bishops are contented to be *Bawds* to all kind of Sinners — If in King *Henry's* Days idle, loiterous and hypocritical” State of the Church of England laid open.

“Fryars and Monks (for all their great Authority, and undeserved Estimation they were in) were in the Spite of the Pope put down; why should you think it an impossible Matter in *QUEEN Elizabeth's* Days to make a Search amongst those who are their Successors, and to saw off some of your Branches that make you all to be as evil, if not worse, than a great Sort of your Predecessors were, that is, idle Overseers, slow preaching Pastors, vain-glorious Prelates, Refusers of Reformation, and maliciously and wilfully blind” Part of a Register, p. 377.

O 2 “Bishops.”

“ Bishops.” This comes in to illustrate
 “ an Assertion, “ Our *Prelates* are
 “ *unprofitable Branches* to be cut off.”
 It was publish’d so early in Queen *Elizabeth’s* Reign as the Year 1567, and
 is preserved in that admired Collection
 called Part of a Register ; where it is
 said to be wrote by a *Godly, Learned*
 and *Zealous* Gentleman.

The *Preface* to the famous *Admonition*, which has been already mention’d,
 declares, that “ those Inconvenien-
 “ cies which Men seem not to think
 “ upon, without Reformation, cannot
 “ but encrease further Dissention ; the
 “ ONE Part being *proud, Pontifical* and
 “ *Tyrannous* ; and the Word of God for
 “ the other Part *express* and *manifest*.
 “ —either must we have a *right Mi-*
 “ *nistry* of God, and a *right Govern-*
 “ *ment* of the Church, according to
 “ the Scriptures set up, *both which we*
 “ *lack*, or else there can be no right
 “ Religion ; nor yet for *Contempt* there-
 “ of can *God’s Plagues* be from us any
 “ while *deferr’d*.” In like manner, in
 the same Place, they call the *Estab-*
lish’d Government of the Church, a
Tyrannous Lordship, that cannot stand
 with *Christ’s Kingdom*. The same Spi-
 rit prevails thro’ the whole of those
 Performances. Elsewhere they talk in
 this

this manner, “ *I know it for a Truth*, Part of a Reg.

“ *that the Archbishop begat you, and*” 367.

“ *the Bishop of Rome begat him,*

“ *and the Devil begat him*: I mean,

“ concerning your Offices, so now, in

“ respect of your Offices, you see who

“ is your Grandfire, and who is your

“ Great Grandfire—Do you think

“ that this Plea, I did but *execute the*

“ *Law*, will excuse you before the

“ High Judge, where you, except you
repent with a deep Repentance, shall Ibid. 368.

“ stand and tremble like a Thief in the

“ Jail, and gnash your Teeth—

“ I am assured in the Lord, that you

“ and all the Archbishop’s Adherents

“ be Rebels and Traitors unto God.” Ibid.

In another Place we have a very *concise*, 2. Martin

scurrilous Description of *Archbishops*

and *Bishops*; and to give it the greater

Credit, ’tis said to be the Sense of the

Puritan *Brethren*. “ M. D. sheweth,

“ that the Office of Archbishops, and

“ Lord Bishops are in *Nature Pastoral*,

“ tho’ in Dignity they are of *another*

“ *Office and Ministry*: And what say

“ you to that Brethren? even this

“ *say they*. In *Dignity* they are *Popes*,

“ in *Office* proud *Prelates*, and in *Mi-*

“ *nistry*, plain *dumb Dogs* for the most

“ Part.” The Reader shall have one Spe- Life of Whit-
cimen more, as we find it in Mr. *Strype*. gift, p. 298.

“ Our Bishops, and proud, Popish, pre-
 “ sumptuous, paltry, pestilent, and per-
 “ nicious Prelates, are Usurpers. —
 “ They are cogging and cozening
 “ Knaves. The Bishops will lye like
 “ Dogs, impudent, shameless, wain-
 “ cot-faced Bishops. Your Places are
 “ Antichristian. They are Limbs of
 “ Antichrist, Simony is their Lacquey.
 “ Monstrous, ungodly Wretches ; that,
 “ to maintain their own outrageous Pro-
 “ ceedings, mingle Heaven and Earth
 “ together. They ought not to be
 “ maintain’d by the Authority of the
 “ Magistrate in a Christian Common-
 “ Wealth — That our Lord Bishops,
 “ as *John* of *Canterbury*, with the rest
 “ of that *Swinish* Rabble, are petty
 “ Antichrists, petty Popes, proud Pre-
 “ lates, Enemies to the Gospel, and
 “ most covetous wretched Priests, &c.
 “ I will tell you, Sir, I am persuaded
 “ in my Conscience, that the Lord
 “ hath given many of our Bishops over
 “ into a Reprobate Sense. For they
 “ do wilfully oppose themselves against
 “ the Lord his known Truth ; yea,
 “ and persecute it. And I suppose them
 “ to be in the State of the *Sin against*
 “ the *Holy Ghost*.” But the Bishops
 were not the *only* Persons, who were
 treated in this *rude* and *insolent* Man-
 ner ;

ner ; the Supplication to the high Court of Parliament speaks thus. " Shall ^{Supplic p 19.}

" *you of the high Court of Parliament*
 " *be dispensed with, being guilty* (ex-
 " *cept you labour to remove the dumb*
 " *Ministry, Non-Residents, with the*
 " *usurp'd and Antichristian Seats of Lord*
 " *Bishops, &c.) of tolerating and esta-*
 " *blishing greater Sins, &c. —* Not ^{Ibid.}
 " *to be tolerated by your Authority,* ^{P. 21.}
 " *unless you think that you may to-*
 " *lerate Sin by your Laws ; nor yet*
 " *once to be spoken for or countenanced,*
 " *unless you would plead for Baal.*"

The very Stile of an *Admonition*, which is one Part of *Ecclesiastical Censure* and *Punishment*, seems very improper from private Persons to a Parliament, and they enforced this Censure by telling the Parliament expressly, *you MAY NOT* ^{1st Admon.}

do as heretofore you have done, patch and piece ; nay, rather go backward, and never labour or contend to Perfection — God has by us revealed unto you, at this present, the Sincerity and Simplicity of his Gospel ; not that you should, either wilfully withstand, or ungraciously tread the same under your Feet ; for God doth not disclose his Will to any such End : But that you should yet now at the Length, with all your Main and Might, endeavour that

Christ, whose easy Yoke and light Burthen we have of long time cast off from us, might rule and reign in his Church.

Strype's Ann.
Vol. IV. p. 176.

Ibid.

There is a Declaration of the same Nature, with respect to the whole Constitution. "As for the general State either of the Magistracy or the Ministry, or of the common People, behold nothing else, but a *Magistracy of Conspirators against God*, against his Truth, against the Building of his House, against his Saints and Children; and consequently against the Wealth of their own Souls, and the publick Peace and Tranquillity of the whole Realm." The *Council* and *Judges* were treated after the same manner. "Because our *Council* may be truly said to delight in this Injury and violent Oppression of God's Saints and Ministers; therefore whensoever the Lord shall come to search for the Sins of *England* with Lights, as *Zephaniab* saith, he will surely visit our *Council* with a heavy Plague, because undoubtedly they are *frozen* in their *Dregs*, and persuade their own Hearts, that the Lord will do neither Good nor Evil, in the Defence of his Messengers and Children. And then shall they feel what it is to wink at, much more to

"pro-

“ procure the Oppression of the Church
 “ of Christ—The which *ungodly* and
 “ *wicked* Course, as they have held on
 “ ever since the Beginning of her Ma-
 “ jesty’s Reign, so at this Day they
 “ have taken greater *Boldness*, and
 “ grown more *Rebellious* against the
 “ Lord and his Cause, than ever they
 “ were.” With respect to the *Judges*,
 “ It is now grown, and hath been a
 “ long time, a common Practice of
 “ *these Guiltless* Men, to make Offices,
 “ Statutes, ordain’d for the Mainte-
 “ nance of Religion, or common Qui-
 “ etness, a Pit wherein to catch the
 “ Peaceable of the Land.

But we shall be less surpriz’d at such
 Usage of inferior Magistrates, when we
 see how a *Crown’d Head* was treated
 by those Men whose *only* Weapons are
 said to be *Prayers* and *Tears*. To N’s Hist.
 lessen the *Affections* of the People, is of p. 595.
 great Consequence to any *English* Prince,
 but to Queen *Elizabeth* ’twas of more
 than ordinary Importance. To others,
 the Love of their Subjects was their
 chief Support, to *her* it was the *only*
 one. She, as Mr. *Rapin* justly observes, Hist. Q. Eliz.
 “ was to draw those Assurances, which p. 261.
 “ she could hope for from *no other*
 “ Hands, from her own Prudence, good
 “ Conduct, and *faithful Subjects*. To
 “ have

“ have the Succour always at Hand,
 “ which she foresaw would be wanted,
 “ she had but *one* Way, and that was
 “ to make her self *beloved* by her
 “ *People.*” To alienate their Affections,
 was to destroy her only Support,
 and to sap the very Foundations of her
 Throne, which had no powerful Neighbour
 or foreign Alliance to support it.
 And had she been overthrown, the
 whole Protestant Interest must, in all
 human Probability, have perished with
 her. We shall, however, find those
 whom Mr. N. calls *faithful* and *dutiful*
 Subjects, extremely rude and severe
 upon the Person and Government of
 the Queen, and earnestly endeavouring
 to subvert the just Rights and Prerogatives
 of the Crown. The Reader knows what
 great Authority the *Admonitions* to the
 Parliament are allow’d to be of, as composed
 with general Approbation, and containing
 the Sense of the whole Party. In one of
 these there is a formal *Impeachment* of the
 Queen, as an *Encourager of all Superstition*,
 deliver’d to the Parliament. The Accusation
 runs thus. “ The *Queen’s*
 “ Chapel, which *should* be a Spectacle
 “ of *Christian Reformation*, is rather
 “ a Pattern and Precedent to the People
 “ of *all Superstitions.*” The slight
 Foun-

N’s Hist.
 p. 255.

2d Admon.

Foundation of this factious Complaint is a great Aggravation of it. We have it in the Sentence immediately preceding. "As for Organs and curious Singing, tho' they be proper to Popish Dens (I mean Cathedral Churches) yet some others also must have them; the *Queen's Chapel, &c.*" This was deliver'd to the Parliament *printed*, and dispersed over the *Kingdom*, as a publick Accusation of their Sovereign, in the Year 1572, by Gentlemen who held *Preferments* in the Church by her Favour and indulgent Connivance. An Instance or two more of this Sort may not be improper to illustrate Mr. N's Assertion. "Their Loyalty to the ^{N's Hist.} Queen was untainted, and their Beha-^{p. 595.}viour was peaceable." We find in a Collection of Tracts already mentioned, call'd *Part of a Register*, a Petition said to be of the Communalty, wherein they address'd the Queen in this remarkable manner. "And to conceal ^{Part of a Reg.} nothing from your Majesty, ^{p. 309, &c.} *We are greatly moved* at the hearing of the *Sermons of the godly Preachers*; for *they plainly say*, that if the Lord his Matters [*i. e.* the *Geneva Platform*] be not regarded, but still cast aside, and temporal Security sought for, only by the *Wisdom of Man*, that

" then

“ then there is a heavy Judgment pro-
 “ vided by the Lord, and a black
 “ Cloud hanging in the Air, for that
 “ he will not be continually rejected.
 “ — And now are the Eyes of *all*
 “ *People* in the Land set upon *your*
 “ *Majesty*, and wait for this gracious
 “ Work, even the Establishing of a
 “ learned Ministry, &c.” And that the
 People, whose Eyes were thus directed
 to the Throne, might consider their
 Prince as the Cause of all the Misfor-
 tunes or Calamities that befel them,
 they add, “ God hath many times,
 “ and by divers Means, heretofore
 “ knocked not only by his gracious
 “ Blessings, and sundry Petitions, but
 “ also by his fearful Threatnings. For
 “ undoubtedly as often as the Lord
 “ hath shaken his Iron Rod *at your*
 “ *Grace*, by the Sons of *Belial*, the
 “ Papists, so many times hath he
 “ shew’d himself offended and displeas-
 “ ed, for that *you* have *not* as yet
 “ *given* unto him the *Honour* of his
 “ *Temple*, and the *Glory* of his *San-*
 “ *ctuary*. Wherefore, most gracious
 “ Sovereign, let him not have the Oc-
 “ casion to shake his Rod any more, &c.”
 So again “ Your Majesty knoweth very
 “ well, that all this which was threaten’d
 “ he might have put in Execution most
 “ justly,

“ justly, for this dumb Ministry so long
 “ continued.” As to themselves, they
 say with no great *Humility*, That
 God had withdrawn his Judgments
 upon their Account, “ *having respect*
 “ to his Name — and to the Prayers
 “ of his *little Flock*.” At the same
 time, their Injunction to the Queen is,
 “ Make an entire and simple Confession
 “ of *your Sins*—If, after this humble
 “ Confession of Sins, with a full Re-
 “ solution to remove them, and first
 “ of all, this dumb Ministry, which is
 “ the foulest of all; you shall also of-
 “ fer to the Lord in his Temple the
 “ Sacrifice of a holy learned Ministry,
 “ that he may smell a Savour of Rest;
 “ *then* undoubtedly he will be appeased
 “ towards *this Land*.” This was penn’d
 at a time, as they declared themselves,
 when the Kingdom was threatened with
 an Invasion, which they represent as
 one of the Judgments to be fear’d.
 How *peaceable* and *loyal* (as Mr. N. re-
 presents them) how *dutiful* or *decent*
 this Treatment of their *Queen*, and
 how little it tended to encourage *all*
 her Subjects to support and assist her
 against her Foes, is but too obvious.
 In like manner, the Supplication to the
 High Court of Parliament declares,
 that the Establishment of the Church
 of

of *England* was the Cause of all Calamities. “ Our dumb Ministers, Non-Residents, Lord Bishops, Archdeacons, &c. are nothing else but an Increase of sinful Men, risen up instead of their Fathers, the idolatrous Monks and Fryars, still to augment the fierce Wrath of God against this *Land* and our *Governors*.” There is another Instance of the like Behaviour:

Strype’s Ann. Vol. III. p. 22. The Town of *Bury* had, as Mr. *Strype* informs us, for a long time been remarkably affected to Puritanism; the Ministers for some Years varying from, or altering the Common-Prayer at their Discretion, disliking the Order of it, and depraving the Book; the Justices of the Peace countenancing and encouraging them herein, many young Ministers of this sort encreased in those Parts. In this famous Church of *Bury*, under the Queen’s Arms they painted this Sentence, being the Reproof to the Church of *Thyatira*, Rev. ii. 20.

Ibid. 122.

Notwithstanding I have a few things against thee, that thou sufferest the Woman Jezabel, which maketh herself a Prophetess to teach and to deceive my Servants; to make them commit Fornication, and to eat Meat sacrificed unto Idols. When the Reader is reminded, that this Inscription was fixt, as

Mr.

Mr. *Strype* informs us, after Consultation and Advice upon it, and that there were no Severities to provoke such a high Insult upon a crown'd Head: But great *Indulgence* to their *Nonconformity*: There is no Occasion for any further Reflection upon such undutiful Behaviour. This was one Method of *sharply* reproving the *Queen*, according to the Advice given in that *comfortable* Epistle, as it is call'd, of Mr. Doctor *Wy*, in Defence of the *Faithful*. " The Errors of Part of a Reg.

" Princes are not to be maintain'd, but ^{p. 10.}

" *sharply* to be reproved, rebuked, and told to them, by those which will be esteem'd God's Ministers and Servants.

" *Our Princess*, therefore, as she deserveth high Commendation, for that good Work which the Lord our God hath wrought by her, so ought she not to be *flatter'd*, in following of her *Fantasies*; but rather *sharply* to be reproved, for that she chuseth rather to thrust out of the Ministry true and learned Preachers, than a Piece of Popish Pomp.

There were indeed, *at first especially*, moderate Puritans, pious and peaceable Men, who scrupled some Things in the Church, but were utterly averse to the making any *Disturbance* or *Division* upon that Account. Mr. *Fuller*,
who

who publish'd his History *in the Year* 1656, and cannot be charged with any Partiality against them, declares, "the

Fuller's Ch.
Hist. Lib. IX.
p. 76.

" Puritans of this Age [Queen *Elizabeth's* Reign] were divided into *two*
" Ranks ; some *mild* and *moderate*,
" *contented* only to *enjoy* their own
" *Conscience*, Others *fierce* and *fery*,
" to the *Disturbance* of the *Church*
" and *State*." Among the former, he
reckons Father *Fox*, Dr. *Humphreys*,
&c. who kept their *Preferments* in the
Church, notwithstanding their non-
subscribing. " When the *first Set* of
" Puritans were gone, Behold ! (says he)
" *another* Generation of *active* and
" *zealous Nonconformists* succeeded
" them — Inveighing against the esta-
" blish'd Church Discipline, accounting
" every Thing from *Rome* which was
" not from *Geneva* ; endeavouring in
" *all* Things to conform the Govern-
" ment of the *English* Church to the
" Presbyterian Reformation." For a
Taste, as he calls it, of their *Spirit*, he
gives the following Account of three
of them, " who were cited before *Ed-*
" *mund Grindal*, Bishop of *London* ;
" one who *did not run of himself* ; yea,
" would *hardly answer* the *Spur* in
" pressing Conformity." These three
were, Mr. *White*, *Rowland*, and
Hawkins,

1bid. 81.

whom Mr. N. calls *chief Leaders* of the Separation) the Bishop ask'd them this Question. "*Have we not* Ibid. 241.

"*a godly Prince ? Speak, is she evil ?*
To which they made their several Answers in the Manner following :
" *W. White*, what a Question is that ?
" the Fruits do shew. *T. Rowland*,
" No, but the Servers of God are persecuted under her. *R. Hawkins*,
" Why, this Question ? the Prophet
" answereth in the Psalms. How can
" they have Understanding that *work*
" *Iniquity*, spoiling my People, and
" that extol Vanity ? Wonder not,
" therefore, if the Queen proceeded
" severely against some of them, commanding them to be put in Prison."

Thus far Mr. *Fuller*. The Bishop, we are told, intending to declare how severely what was said by one of them reflected upon the Queen, by whose Authority and Commission they acted, put the foregoing Question to them. How decent an Answer they gave in *open Court*, the Reader must judge ; in Mr. N's Opinion 'twas too bad to be produced ; and therefore, tho' he spends *several Pages* in giving an Account of their Examination, he cautiously omits every Word of *this Matter* ; and yet Mr. *Strype* and Mr. *Fuller*, both quoted by

him upon the Occasion, make particular Mention of it. 'Twas easier for him to celebrate their *Loyalty*, when he thus carefully *omitted* all Instances of the contrary. 'Tis, however, no Wonder they were not more respectful to the Queen, since their whole Scheme of Church Government appears to be calculated for the Overthrow of Monarchy. The Civil Government was to be framed according to that of the Church, which had, as they alledged, the highest Authority, being of Divine Appointment. The State, therefore, was to be reduced to the same Form. Their comital, provincial, or national Assemblies, the whole Frame of their Church Government was perfectly Popular or Republican. The *final Determination* of all Matters was lodged in this *General Body*. Mr. N's Account of their Sentiments is as follows.

N's History
p. 134.

" The Magistrate is not to be excluded
 " from Church Assemblies : He may
 " call a Council of his Clergy, appoint
 " both Time and Place ; he may be
 " there both by himself or his Deputy,
 " but not as *Moderator*, *Determiner*,
 " or *Judge* ; he *may* have his
 " *Voice* in the Assembly, but the Orders
 " and Decrees of Councils are not
 " made by his Authority : " In like
 Manner

Manner it is declared in the Admonition;

“ That to these three jointly, that is, ¹ Admon.

“ the Ministers, Seniors and Deacons, is

“ the *whole* Regiment of the Church

“ to be committed.” When they have

thus reduced a Crown'd Head to the

Level of every Tradesman or Farmer,

that has a *Voice* as a Ruling Elder, they

appoint him their *Executioner*, and re-

quire him to punish those that violate

their Canons. “ 'Tis the Prince's Pro-^{N's History.}

“ vince to see the *Decrees* of his Cler-^{P. 134.}

“ gy executed, and to *punish* the Con-

“ temners of them.” Having settled

the Church upon this Republican Ba-

sis, and brought a Sovereign Prince so

low, let us next see how they'll ma-

nage the State. The *most accomplish'd*

Mr. Cartwright has given full Directi-

ons in this Matter, in the following re-

markable Words. “ The World (says^{Defence of}

“ he) is now *deceived*, that thinketh^{the Admon.}

“ that the *Church* must be *framed* ac-^{P. 181.}

“ cording to the *Commonwealth*; and

“ the Church Government according

“ to the Civil Government; which is

“ as much to say, as if a Man should

“ *fashion* his *House* according to his

“ Hangings, whereas indeed it is *clean*

“ *contrary*: That as the Hangings are

“ made fit for the *House*, so the *Com-*

“ *monwealth* must be made to agree

“ with the *Church*, and the *Government*
 “ thereof with *her Government* ; for as
 “ the House is before the Hangings,
 “ therefore the Hangings which come
 “ after, *must* be framed to the House
 “ which was before ; so the *Church* being
 “ before there was any *Commonwealth*,
 “ and the *Commonwealth* coming after,
 “ *must* be fashioned and made suitable
 “ unto the Church ; otherwise God is
 “ made to give Place to *Men*, Heaven
 “ to Earth, &c.” What can all this
 mean, but to shew the Necessity of
 destroying the *English* Form of Govern-
 ment in State as well Church, and
 placing in its Room the admired Re-
 publican Scheme of *Geneva*, that the
 House and the Hangings might suit
 each other. Mr. *N.* says “ they did not
 “ allow the Government of the Church
 “ to be Monarchical ;” but studiously
 conceals their Endeavours to reduce
 the State to the *same* Antimonarchical
 Form. However, due Care is taken of
 this Matter, in that celebrated Per-
 formance of Mr. *Travers* and *Cart-*
wright ; *A full and plain Declaration*
of Ecclesiastical Discipline, out of the
Word of God, &c. Here it is de-
 clar’d, “ *Magistrates* must also, as well
 “ as the rest, submit themselves, and
 “ be *obedient* to the just and lawful
 “ Autho-

N's Hist.
p. 133.

p. 185.

“ Authority of the *Officers* of the
 “ *Church* ; for, seeing they not only
 “ rule by Authority of *Jesus Christ*,
 “ but in a Manner represent *his Per-*
 “ *son*, seeing they rule not as they
 “ themselves list, according to their
 “ own Will, but only according to his
 “ Word and Commandment ; is it not
 “ meet, that even *Kings* and the highest
 “ Magistrates should be *obedient* unto
 “ them ? For it is meet that all the
 “ *Princes* and *Monarchs* of the World
 “ should give up their Sceptres and
 “ Crowns unto him, whom God hath
 “ made and appointed the Heir of his
 “ Kingdom, and Lord of Heaven and
 “ Earth. I might alledge out of the
 “ Histories of all Times divers Examples
 “ of *godly Princes*, who *submitted* them-
 “ selves to the *Order* and *Government*
 “ of the *Church* appointed by God.

Besides their Dislike in general to the
English Form of Government, some of
 them had a particular Exception to
 Queen *Elizabeth*, as a *Woman*. This
 is not mention'd as the Opinion of
 every one of the Puritans ; but as it
 proceeded from *Geneva*, and met with
 great Encouragement there, 'tis no
 Wonder that a wise Queen did not dis-
 cover any great Fondness for a *Repub-*
lican Platform of Church Government

Strype's Ann.
Vol. I. p. 120.

Ibid, Vol. I.
p. 121.

imported from the same Quarter. The Broacher of this Notion was the famous Mr. *John Knox*, in his *First Blast* against the *Monstrous Regiment and Empire of Women*. Wherein he endeavour'd to prove, that it was altogether unlawful for Women to reign, and, even to the last, continued resolute in this Opinion. His *Letters* to Secretary *Cecil* and Queen *Elizabeth* are very remarkable. He told the Secretary, and charged him " in the *Name of the Eternal God* to " acquaint the Queen therewith [in " these Words] That if Queen *Elizabeth* " would *confess*, that the extra- " ordinary Dispensation of God's great " Mercy made that lawful unto her, " which both *Nature* and *God's Laws* " did *deny* unto *all other Women* be- " sides; then should none in *England* " be more willing to maintain her Au- " thority, than he; but if, God's " wondrous Work set aside, the ground- " ed the Justness of her Title upon Con- " fuetude, *Laws* and Ordinances of " Men, then, as he was assured, such " *foolish Presumption* did offend God's " supreme Majesty; so he greatly fear'd, " that *her Ingratitude* should not long " lack *Punishment*." To the Queen herself he wrote a Letter to the same Purpose, telling her, " that it " was

“ was God’s peculiar and extraordinary
 “ Providence that brought her to the
 “ Kingdom, and that she was not to
 “ plead her Right by *Descent or Law* ;
 “ and plainly said, that if she began to
 “ brag of her Birth, and to build her
 “ Authority and Regiment upon her
 “ own Law, her *Felicity* would be
 “ short, flatter her who so listeth.”

Mr. N’s Character of this extraordi-^{N’s Hist.}
 nary Person is, *the reverend and learn-*^{P. 203.}

*ed Mr. John Knox, the Apostle and
 chief Reformer of the Kirk of Scotland.
 He was a Son of Thunder, and fear’d
 not the Face of any Man in the Cause
 of Religion, which betray’d him some-
 times into too coarse Treatment of his
 Superiors.* The Reader cannot but ob-
 serve, that every Whim which enters
 the Head of a Puritan, must be conse-
 crated with a solemn Name : *Knox*
wrote a virulent Pamphlet against the
Government of Women, and personally
insulted a great Queen upon the Ac-
count of her Sex. But he was a Puri-
 tan, and so becomes *a Son of Thunder,*
that fear’d not the Face of any Man in
the CAUSE OF RELIGION. In like
 manner, ’tis *the reverend and learned*
Mr. John Knox died ; he was the
Apostle and chief Reformer of the
Church of Scotland — But “ Matthew

N's Hist.
p. 340.

" *Parker*, Archbishop of *Canterbury*,
 " departed this Life — His Religion
 " consisted in a servile Obedience to
 " the Queen's Injunctions." Was there
 no Room to give him the like Character of Apostle and chief Reformer of the Church of *England*? But thus the Reader will always observe the Epithets, *Pious*, *Reverend*, *Learned*, &c. join'd to Puritan Names; if any Description is added to the Name of a Conformist, 'tis of a different Sort; but as to Mr. *Knox*, he was *not singular* in this Opinion about the *Government of Women*. His Friends at *Geneva* concurr'd with him. " 'Twas not long after *Knox's* Book, (as Mr. *Strype* acquaints us) That *Christopher Goodman*, one of the *Exiles* at *Geneva*, printed a Book of the like Tenor with that of *Knox's*. To this Book of *Goodman's*, *William Whitingham* wrote a Preface commendatory of the *Man* and his *Work*." *Knox* and *Goodman* were *Pastors* of the Church at *Geneva*, and *Whitingham* a *Preacher* there. By *Whitingham's* Account in his Preface, *Goodman* conferr'd the *Articles* and chief *Propositions*, with the best learned in those Parts, [viz. *Geneva*] who approved them. So that this seems to have been the general
Sense

Strype's Ann.
Vol. I. p. 122.

Sense of the *English Church at Geneva*. This Notion was so industriously spread, and so deeply rooted, that tho' *Goodman* did afterwards renounce it, yet it was still received in *England*. "These Ibid. p. 126.

"Principles (says Mr. *Strype*) against
 "Women's Government, seem'd not to
 "be buried *many Years after*, but to
 "be secretly entertain'd; and that by
 "Papists as well as Protestants."

Something of this Sort seems to have been *derived down* to the *Author* of the History of the Puritans, who appears a little tinctured with *this* Opinion of his Friends, when he remarks as follows. "This was a high Display N^s Hist. p. 558.

"of the Supremacy, when the Head p. 558.
 "of the Church, being a *Woman, &c.*

As if it would have alter'd the Case, had it been done by a *Man*. The Crown, in his Opinion, not being entitled to the same Prerogatives, when placed on the Head of a Queen, as if it was wore by a King. Tho' Queen *Elizabeth* could not countenance and establish the *Geneva Platform*, attended with many and great Inconveniences; yet such was her Regard to the *Protestant* Interest, which was her principal View, and so desirous was she to have *Protestant Preachers*, that, as Mr. *N.* himself asserts, she offered
 Mr.

N's History
p. 142.

Strype's Ann.
p. 126.

Mr. Knox a *Bishoprick*. *Whittingham* enjoy'd, to his Death, no less a Preferment the *Deanry* of *Durham*; and *Goodman*, whom we find *Chaplain* to a *Lord Lieutenant* of *Ireland*, was otherwise provided for. Thus far were the *Queen* and the *Bishops* from being cruel and relentless! and thus evident it is, that *Queen Elizabeth* was not a *Papist* in her Heart! The Declaration she sent to the Parliament in 1572 is a farther Confirmation of this. 'Tis preserved in Sir *Simon D'Ew's Journal*.
 " That her Majesty, as Defender of
 " the Faith, will aid and maintain all
 " good Protestants, to the discouraging
 " of all Papists.

Vid. Direct.
of Church
Government,
Full and plain
Declaration
of Discipline.
Vid. Admoni-
on, &c.

† Admon.

But to proceed to other *Principles* and *Practices* of the *Puritans* that affected the *Civil Government*, the *Prerogatives* of the *Crown*, or the *Rights* of the *Subject*. Their very first and fundamental Proposal of *Popular Elections* of Ministers, that none should be admitted to a *Benefice*, but who was chosen and call'd by the *People*, invaded not only the *Rights* and *Prerogatives* of the *Crown*, but the *Property* of all *Corporations* and *private Persons*, who were lawfully possess'd of *Advowsons*. " Your Wisdoms, (say they to the Parliament, in their
 Admo-

Admonition) "have to remove Advow-
 " sons, Patronages, Impropriati-
 " ons, and Bishops Authority, claim-
 " ing to themselves thereby Right to
 " ordain Ministers, and to bring in that
 " *old and true Election* which was ac-
 " custom'd to be made *by the Congrega-*
 " *tion.*" This Scheme entirely took
 away the *Right of Patronage*, how
 justly soever acquired, and must have
 occasion'd great *Confusion* and *Disturb-*
ance in the Nation; and in many Pla-
 ces, where the People were still Popish-
 ly inclin'd, have open'd a Door to the
 Election of Popish Priests. Nor do we
 find, at this Day, any such good Effects
 from popular Elections of the Clergy,
 as to recommend that Method to our
 Practice. No body pretends, that those
 Clergy, who are chose by a Vestry of
 the People, are remarkably distinguish-
 ed, either for Learning or Behaviour,
 from such as are presented by the pro-
 per Patrons.

Mr. *Strype* has preserv'd a Tract *Strype's Whit-*
gilt, p. 258. drawn up in those Times, entitled,
Certain Mischiefs ensuing the Puritans
Demands and Platform, in ten Articles.

" I. It overthrows her *Majesty's Su-*
 " *premac*y; which consists chiefly in
 " these three Heads, *viz.* her *Title* and
 " *supreme Government* over all Persons
 " and

“ and Causes *Ecclesiastical*. That *no*
 “ *Law* be made and put in Practice,
 “ without *her* particular *Assent*. That
 “ the *Appellation* in Causes *Ecclesiasti-*
 “ *cal* be made to *her Highness in Chan-*
 “ *cery*, as it was before to the Pope.
 “ All Three must, in effect, be abo-
 “ lished.

“ For the First, they say, the *Prince*,
 “ being *no Elder*, is in the Number
 “ of those, *Qui facile debent pati se*
 “ *regi & gubernari*. And not the Su-
 “ preme Governour.

“ For the Second, The making of
 “ all *Ecclesiastical Laws* they ascribe
 “ to the *Senate wholly*, and do give to
 “ the Prince Authority *only* to *punish*
 “ such as offend *their Orders*: Which
 “ is indeed to give *her Highness Go-*
 “ *vernment in Personas tantum, non*
 “ *in Causas, & potestatem Facti, non*
 “ *Furis*.

“ For the Third, Their *Appellations*
 “ lye from the *Eldership* to a *Confe-*
 “ *rence*; from that to a *Provincial*;
 “ from that to a *National Synod*, which
 “ *must definitively end all*.

“ II. It taketh from *her Majesty*
 “ that Part of *her Prerogative Royal*,
 “ whereby she is *Patron Paramount* of
 “ all the *Benefices in England*, accru-
 “ ing to her by *Lapse* or otherwise.

“ III. It

“ III. It taketh from *her Majesty*,
 “ and *all other* of the *Laity*, that
 “ Part of their *Inheritance*, whereby
 “ they present to the Ecclesiastical Li-
 “ vings, *Jus Patronatus*.

“ IV. They hold it *unlawful* to pay
 “ to *her Majesty* the *First Fruits* and
 “ *Tenths* of their Livings; or that
 “ either *her Majesty*, or any *Layman*
 “ shall have in their Possession any *Im-
 propriation*.

“ V. They require to have *more Col-
 leges* built, for the encreasing of
 “ that Number which is to fill their
 “ Presbyteries; and that all the *Bishops*
 “ *Livings*, and such Lands as apper-
 “ tain'd heretofore unto Abbies, may
 “ partly be employ'd *that Way*, and
 “ partly to the better *Maintenance* of
 “ their *Presbyteries*.

“ VI. It *overthroweth* both *Archbi-
 shops* and *Bishops*; and so conse-
 “ quently *one* of the chief Degrees of
 “ the *State* of this Realm; desiring, as
 “ of *Necessity*, an *Equality* of Ministers.

“ VII. It *overthroweth* all the *Ec-
 clesiastical Constitutions, Laws* and
 “ *Ordinances*, which have been made
 “ *ever since* the *Apostles Times*; that
 “ so they may make such other as shall
 “ be thought meet in every Congre-
 “ gation.

“ VIII. It

“ VIII. It *overthroweth* a great Part
 “ of the *Common Laws* and *Statutes*;
 “ as, besides those which depend upon
 “ her Majesty’s Supremacy, the Statute
 “ of *Mortmain*, &c. If this Platform
 “ should go forward, it may boldly be
 “ averr’d, that *One* whole Man’s *Life*
 “ of Parliaments would not be *suffici-*
 “ *ent* to make *new* Laws, which might
 “ bring it to any *tolerable State* of Go-
 “ vernment.

“ IX. It overthroweth *the present*
 “ Division of this Land into *Parishes*,
 “ and requires a *new* one to be made,
 “ answerable to their Fancies.

“ X. It maketh *her Highness* *subject*
 “ to their *Excommunication*; and so
 “ consequently, is not unlikely to prove
 “ a Matter of great Danger. For, if
 “ her Majesty should be Excommuni-
 “ cate, and not yield thereunto, the
 “ chief Authors of this Platform do
 “ affirm, that then, *Lege feudorum*,
 “ which they say holdeth in Kingdoms,
 “ her Majesty’s Subjects, or any others,
 “ are freed from their Oaths of Fi-
 “ delity.

“ What dangerous Propositions the
 “ chief Patrons of this new devised
 “ Government have published of late
 “ Years; how natural-born Subjects
 “ may rebel against their Prince, de-
 “ pose

“ pose him, and execute him, every
 “ Man knows, who have read the
 “ Books intituled, *De jure regni apud*
 “ *Scotos*; and *Junius Celta* his Book
 “ intituled, *Vindicia contra Tyrannos*.

“ It condemneth the Government of
 “ the Church ever since the Apostles
 “ Times; and containeth many more
 “ strange Assertions, and some Impossi-
 “ bilities.

Mr. N. p. 480. gives some Account of
 this Matter. He refers us to this Pas-
 sage quoted from Mr. *Strype*, but in-
 stead of transcribing the Words of the
 Author, greatly softens their Scheme,
 by giving an Abridgment of his own.
 The Puritans presented a Supplication
 to the Parliament, with the Book of
 a Form of Common-Prayer annex'd.
 This, after the *Admonitions*, was an-
 other *publick* and *authentick* Declara-
 tion of the Designs of the Puritans.

Mr. N. speaks of their Scheme in
 this Manner. “ It takes the *Jurisdic-*
 “ *tion* of the Church out of the Hands
 “ of the *Spiritual Courts*, and places
 “ it in an *Assembly* of Ministers and
 “ Elders in *every Shire*, who shall
 “ have Power to examine, approve,
 “ and *present* Ministers to the several
 “ Parishes for *their Election*, and even
 “ to depose them, *with the Consent of*
 “ the

“ *the Bishop*, upon their Misbehaviour.” Was Mr. N. convinced their Scheme would not bear the Light that he has given so imperfect an Account of it, and would not venture to give his Reader the Words of the Author, he refers to in his Margin? To supply this Defect, and lay the Matter fairly before the World, it may be proper to take some Notice of a Speech in the House of *Commons*, when the Puritan *Bill* and *Book* were brought into that House; by this it will appear, that *Lay-Gentlemen* saw much more in their Scheme, than Mr. N’s imperfect Abridgment was intended to bring to the Reader’s Mind: In short, that a total *Subversion* of the *Constitution*, and not the *reforming* some few *Abuses*, was their *grand Design*. This Gentleman speaks from an Authority which Mr. N. with all the Courage he so frequently talks of, did not dare to produce, even their *Bill* and *Book* *it self*. There is one Thing should be observed particularly. This Historian ventures to affirm, that Ministers, by this Bill, were to be deposed *with the Consent of the Bishop*, upon their Misbehaviour; whereas the Author he refers to, expressly says, that the *Bill* was very *injurious* to the *chief* of the *Clergy*, “ and culated

“culated for the *Overtbrow* of the
 “present State of the Clergy, by their
 “Presbyteries, especially Archbishops,
 “and *Bishops*, &c. as being Callings
 “not agreeable to the Word of God,
 “as the *Bill sayeth*.” This Paper contains so many considerable Things relating to the Puritans, and the Dispute with them, that, perhaps it will not be disagreeable to the Reader to have the whole of it laid before him, tho’ it be something long. Mr. *Strype* calls it an excellent Paper, wherein the *true State* of the Case between the new Reformers and those that stuck to the Reformation, as it then stood, is shewn. ’Tis preserved in his Appendix to the Life of *Whitgift*, Pag. 109. under the following Title.

“*The Sum of a Speech in Parli-*
 “*ment, Anno 1586; upon the Bill*
 “*and Book of the Puritans, then*
 “*offer’d.*”

THAT where the Book and Bill hath been greatly commended, &c. and altho’ in Respect of manifold Business, &c. I have taken no further Pains in the Word of God, than concerneth the due Information of a true Christian Man, as well in Matters of Faith,

Faith, as of Manners ; by the one to be instructed in the Sincerity of true Religion, how to believe, and by the other, how to direct my Actions to God's Glory, and the Profit of my Country : And besides, that I have deemed it evermore a special Part of Christian Sobriety, for every Man to contain himself within the Bounds of his own Vocation ; and not to presume too much upon his own Knowledge to dispute, decide and determine Ecclesiastical Matters, appertaining properly to the learned Doctors, and grave Fathers of the Church ; yet, for as much as, a great Part of this desired *Reformation* cometh within the *Compass of my Profession*, touching Matters of *State*, I have thought good to crave your heedful Regard, &c. while I shall open unto you sundry Points of very *great Consequence* touching the same.

The whole Reformation began in King *Edward's* Time, and undertaken by her Majesty, consisteth chiefly in the Establishment of,

I. A *true Government* of the Church greatly corrupted, and foully usurped by the Bishop of *Rome*.

II. The *pure Doctrine* of Christ, by a sound Reformation and Purgation thereof from Popery.

III. A

III. A *Godly Order for publick Prayer and Administration of Sacraments*, with other holy Rites and Ceremonies; instead of the Popish Mass, barbarous Service, and many other Corruptions.

This Reformation was made upon most grave Consideration, by the chief learned Doctors and Fathers of this Church. It hath estfoons been fin'd and resn'd; and by her Majesty, at length, brought to such Perfection, as the Profession of this reformed Religion in England, hath been ever since the chief Key and Stay thereof, in all the Reformed Churches in Christendom. What Joy was once in England for this Reformation! How many Letters have been written hither by Strangers, to congratulate the Sincerity and Happiness thereof! And, how many Challenges have been made, and Books written, in Defence of the same? Our Adversaries abroad have been mightily refuted. Sed inimici hominis domestici ejus [i. e. A Man's Enemies are those of his Household] Among all the Assaults made hitherto by sundry Sectaries against this our Reformation, there was never any, to my Knowledge, comparable to this last Bill and Book, exhibited here among us.

My Purpose is to deal only with that Part which toucheth *Government*. Howbeit, as by the Way, I cannot but remember unto you, how, notwithstanding the Law made *Anno 1.* of her Majesty, *that whosoever should, either by Word or Writing, deprave, &c. the Book of Common-Prayer, &c.* This Book termeth the same to contain divers Imperfections, gross *Corruptions*, and so many *Repugnancies* with the Word of God, as that scarce any Part thereof remaineth *sound*. In respect whereof it earnestly desireth, to have the same *wholly abrogated*; and doth offer *another*, newly made unto us, to be *Established*: Wherein, first, my Masters, I will speak but like a politick Man; will you alter and reform the *whole Form and Order* of your Service? Will you take the Book from us, which we have been persuaded to think both good and godly; and give us a new, accounting the other corrupt, &c. Might it not have *sufficed* to have *reformed* the *Errors*? If you answer, that there were so many, it could not be otherwise done, will any Man believe you? What will the People say? Assuredly, whereas you pretend hereby to *work Wonders*, you shall drive them by *Thousands*, either to become *Atheists*

or *Papists*. I tell you, there is an old Note of Schismaticks or Hereticks, which is very rife among us, and I think it is in the Scriptures, *semper discentes*, and *nunquam ad Scientiam pervenientes*; assuredly all good Men do begin hereby to suspect you.

2dly, If I be not deceived, I find a *shameful, slight and cunning Point*, smoothly pass'd over, in this Bill exhibited. It is well known, that some *Ringleaders* in this Schism have taught, that it was *unlawful* to have a *prescribed Form* of Service in the Church; but now your Fellows have framed us *one*: Belike, they meant every such Kind of Service to be unlawful, except it were of your own making. In good Earnest, do you mean indeed as you seem? Shall we have a Book of *Common-Prayer* to be usually *read*, and *observed* in our *Churches*; so as the *common People* who *cannot* read, by *often* hearing *one* Form of Prayer may learn the same, to their great Comforts, elsewhere? What meaneth the Book then, when the Rubrick before your Chapter of publick Exercises, such an Order is there prescribed, as doth never permit the chief Part thereof, that is the Confession in the first Chapter, to be read in the Church? Besides,

what meaneth this? There is *a Form* of Service set down to be used *before* and *after* Sermon; which is, indeed, the whole Service: And yet in the Rubrick after the same, it is thus written, *it shall not be necessary for the Minister daily, &c.* And in the Chapter of *Baptism*, because he *prayeth in this manner, or such like*; and in the Chapter of the *Lord's Supper*, the Minister *giveth Thanks in these Words following, or the like in Effect*. So, as for any thing I see, altho', to *please us* withal, there be in *Shew* a Book pretended, yet in Truth there is no such Matter; but *all*, or the most Part, is left to the *Minister's Spirit*. These Men do therefore verify the Proverb, *Aurum superatum, tussis pro crepitu*.

Touching the second Part of our Reformation; that is, *true Doctrine* re-purged; I take it, the whole Sum thereof is contain'd in the Thirty Nine Articles of Religion, set out by Law *Anno 1562*, whereof I find by this Bill and Book, Three of them wholly condemn'd or abrogated, *viz.* the 34th, of the *Traditions* of the Church: The 35th, of *Homilies*: The 36th, of the *making of Bishops and Ministers*. Besides, it seemeth unto me, that one of the Articles of our Belief is, in Effect, abro-

abrogated, *viz. Descendit ad inferos*. But this is a Question, it seems, among Divines; I will not meddle with it. Howbeit, I remember, that, about Seven Years since, there was written a Book, to the like Purpose, by one *Carlisle*; which her Majesty, by the Advice of the best learned of the Clergy, forbade, as a very dangerous Book and Assertion.

But all this while I am almost beside my Purpose: Leaving therefore in this sort Matters of Divinity, I will come to speak of our *Government*; which, in *some* Points, is quite *overthrown*; in *some* greatly *shaken*; and by *some* very much *endanger'd*. That which I therefore dislike in this Bill and Book, is, that it is very *injurious* to *us* of the *Laity*, to the Chief of the *Clergy*; but *especially* to her *Majesty*.

First to our selves, it appeareth in the Sixth *Chapter* of this Book, that when any Ecclesiastical Man should die, or be removed, *Jus Patronatus* should be in every *Presbytery*. And so *Elders*, I know not how, should present to the Livings. Which toucheth us all in our *Inheritances*; and besides, turneth to our no small *Reproof*; in that of *ancient Time*, having *received* such *Credit* and *Authority*, we only shall be thought

unworthy to continue our *Right*, &c. Why surely, I cannot see, but that if we were all as we pretend, there could not be many Presbyteries erected in this Land, more able to present fit Men to any of our Livings, than we our selves, if we would use but those Helps appointed by Law already. For mine own Part, &c. but yet in this Matter we are farther touched. Here are Orders set down for the *Burthening every Parish* with *one* Pastor, at the least, a *Doctor*, *two Deacons*, at the least; besides I know not how *many Elders*, to be *found in Equity*, if they be poor, and do labour in the Causes of the Church, by the Relief of the Parish, as well as any of the rest. But neither *Bill* nor *Book* do speak *one Word* with *what* Livings, or *how* those Offices shall be maintain'd. Wherein there is a *Piece of Cunning* used; supposing that *plain Dealing* would have *hinder'd* their Purpose; for indeed their Meaning is, to *draw from us*, maugre our Heads, our *Impropriations*. And if the Spoil of the Bishops and Cathedral Churches will not serve their Turns, as certainly they cannot, their Number being so great; then do they set it down, that we are bound to *surrender* out of our Hands our *Abbey Lands*,
and

and such other Possessions as have at any time belonged to the Church.

It is wonderful to see how *despiteful* they *write* of this Matter. They call us *Church Robbers, Devourers of Holy Things, Cormorants, &c.* affirming, that, by the Laws of God, things once consecrated to God for the Service of his Church, belong unto him for ever: And that we keep such Goods and Livings contrary to our own Consciences, as appears in this Book of *Ecclesiastical Government*, and another which came unto my Hands the last Parliament, intituled, *A Complaint of the Commonality*. Whereby we may see what is intended against us; how for the *enriching of themselves*, they labour, by our Consents, to *impoverish us*; and with what *reproachful* Speeches they handle us. For mine own Part, I have some Impropriations, &c. and, I thank God, I keep them with a good Conscience, &c. *Many would be undone.* The Law approveth us, &c. The Rule, *Cui bono?* maketh me to think, that these *hot, busy Reformers*, do rather seek *Ours*, than *us*.

Secondly, for the *Overthrow* of the present *State* of the Clergy by their *Presbyteries*, especially *Archbishops* and *Bishops, &c.* as being *Callings not agreeable*

able to the *Word of God*, as the *Bill* sayeth; I will leave it to Divines, being a Matter without my Reach, altho', in my Conscience, I do see the Necessity of those Dignities and Authorities, for *avoiding a Contention*, and better Reputation of their Callings. As to the same Purpose, we have in the Civil Law, Noblemen and Gentlemen; and do verily hold that Part of the Bill as a loud Untruth. This only do I judge, that hereby a great Indignity is offer'd to the Honour of this Realm, in seeking to *spoil* the same of *one essential Part* of the *second State*, to alter the Honour of our Parliaments, and to bring into it a *Barbarous Equality*, which hath usually hitherto been *No-verca Regnorum, & Mater Confusionis*; and, as tho' it were unlawful for Majesty to confer Honour, where, indeed, otherwise it best deserved.

But *Thirdly*, to come to that which most of all should touch us, *viz. her Majestys Estate*. I find this Platform injurious to her *Supremacy*, to her *Strength*, and to her *PERSON*.

For her Highness's *Supremacy*, it consisteth principally, as I gather out of the Statute to that Purpose, *Ann. 1.* of her Majesty.

1. Upon her Title of *Supreme Head* or Governour.

2. Her Authority in *making Ecclesiastical Laws*.

3. Upon the Right, that the *last Appellation* in such Causes should be made to her Majesty's *Chancery*. ALL which Points are in *a manner wholly* ABROGATED by this Bill and Book. For altho' it be said therein, that the Sovereign Majesty is placed by God in highest Authority under him, within their Dominions, over all Persons and Causes, as well Ecclesiastical as Civil; yet mark, how the Book interpreteth itself. Forsooth, their Dominion they speak of is this, that the Sovereign must see and command the ordering of them, as God hath appointed by his Word. He must not make any *himself*, by his ordinary Authority, but see *others* make them: Which is not Sovereign Authority *in Causas*, but *in Personas*; and is call'd, *Potestas facti, non juris*.

Secondly, Where this Bill affirmeth, that the *Guidance* of the Church is committed to the *Pastors, Doctors, and Elders*; that they by common Consent might direct *all* the Affairs and Business of the same, *Qui dicit omne malum, nihil excipit*: Where it sayeth, that the *Presbytery* hath *Authority*

thority to chuse, elect, ordain, and, upon Occasion, to remove and displace ALL Ecclesiastical Officers; and, as the Book sayeth, to visit, decide Causes, appoint thereon Meetings, Conferences and Synods; in the End, what is left to her Majesty? or wherein is the fulfilling of that Law, which sayeth, that all Authority to visit, reform, redress, order, elect, correct, make Laws, abrogate Laws, call Synods, &c. is annex'd unto her Royal Crown and Dignity, and doth not appertain to any other in a Christian Kingdom, but as derived thence.

Thirdly, it appeareth both in the Bill and Book, that if any Difficulty or Aggrievances do arise in these Presbyteries, there lyeth no Appeal, but from the Presbytery to the Conference; from that to a provincial Synod; and thence to a national. Whereas, when her Majesty's Father did first abandon Popery, this was his chiefest Endeavour, that the Appeals which were made to Rome might, by Degrees, come into his Chancery: So as hereby it is manifest, as I think, that this new Device is very injurious to her Majesty's Supremacy.

Now of the second Point; how it diminisheth her Majesty's Strength and Ability. In my Conceit, her Majesty's
 Strength

Strength standeth very much upon her *Revenues*. Large Tributes, and great Riches, are indeed *Nervi Reipublicæ*, *ornamenta Pacis*, *subsidia Belli*. Now what a Loss would her Highness sustain, if, as it hath been said, all her *Impropriations* should be taken from her? but what if they deal with her Majesty in her *Tents* and *First-Fruits*, as with her *Impropriations*? Surely the Book of Ecclesiastical Discipline nameth the exacting of the same *Nundinationum & Spoliationum Direptiones*.

Lastly, touching her Majesty's *Person and Safety*; I account it hereby greatly *endanger'd*; in that her Highness is made subject to the *Presbytery* Censures, Representations, Suspensions, and Excommunications: Which, tho' it be not precisely there named, yet I am sure none will deny it, sith it is so largely set out in the *Ecclesiastical Discipline*; for who knows how far they may proceed, if her Majesty do neglect their Excommunications? Is it not, think you, very well known, what *outrageous Assertions* are made hereof in your *chief Presbytery Mens Books*? Doth not her Majesty understand what is set down hereof in these Books: *De jure Regni apud Scotos*; *De jure Magistratum in subditos*, *Vindicia contra Tyrannos*,

nos, and others? Yes, Indeed — So as to conclude, I assure you, so far forth as I am able to look into the Matters, I think, all Circumstances considered, there never was mov'd in a Parliament, to my Remembrance, and urged with such Importunity, by those who would be reckon'd her Majesty's best affected, most faithful, and most dutiful Subjects, a Matter of greater *Inconvenience*, nay *Mischief*.

For, I pray you, wherein differ these Men, in this Case, from the Papists? The Pope denyeth the *Supremacy* of Princes; so do, in effect, these: The Pope yieldeth to them only *poteſtatem facti, non juris, in personas, non causas*: No more do our Reformers in this Point. The Pope where he entereth, doth arrogate all such Laws as any Prince hath made in Church Matters, to his Dislike; and so would these Men do with all the Laws, Canons, Constitutions and Orders heretofore made in the Church, as is express'd in the last Sentence of the Bill, &c. *Ita fiat repetitio reliquorum.*

This publick Account of the Nature and Tendency of their Scheme is confirm'd by Mr. Fuller, who acquaints us, that the *Original State* of the Point of Nonconformity was *much alter'd* and dif-

disguised, and MANY *State* Businessses by
turbulent Spirits thrust into it. And even
 in the Year 1572, we find the like Ac-
 count of them in Mr. *Strype*. "This Par-
 ty (says he) grew more formidable to
 the *State*, as well as to the establish'd
 Government of the Church." Agreea-
 bly to this, 'twas observed by Archbishop
Parker to the Lord Treasurer, "that
 how secure soever the *Nobility* were
 of these Puritans, and countenanced
 them against the Bishops, they them-
 selves might rue it at last; and that all
 that these Men tended toward was the
 Overtthrow of all honourable Qua-
 lity, and the setting a foot a Com-
 monwealth, or, as he call'd it, a
 Popularity." That these People did
 not confine their Thoughts to Matters
 of Religion, is very evident from some
 Requests which they add to a Piece,
 intituled, *The lamentable Complaint of*
the Commonality, by way of Supplication
to the High Court of Parliament
for a learned Ministry. It should seem,
 by their Account, that some Noble-
 men and Gentlemen occupied their own
 Land, and had sometimes, for the
 greater Convenience, laid one Farm to
 another, or otherwise enlarged their
 Farms; upon which they make the
 following Request. "We pray, there-
 fore,

Strype's Parker
 p. 389.

Ibid. 447.

Complaint,
&c. p. 278.

“ fore, those *Noblemen* and *Gentlemen*
 “ to be *occupied* in the MAINTAIN-
 “ ANCE of the GOOD MINISTERS, by
 “ their Authority, against the Enemies
 “ of Religion, and in the Affairs of
 “ the Commonwealth, to hold them-
 “ selves *contented* with their Rents,
 “ and *not* to *invade our Calling*, but
 “ to suffer us to till the Ground, ex-
 “ cept so much as may serve for the
 “ Provision of their House; that these
 “ greedy Farmers would employ all
 “ their Industry and Diligence in the
 “ good Husbandry of *one Farm*, that
 “ it may yield greater Profit than
 “ before, and that every Landlord
 “ would lay to his *Cottage*, where it
 “ may be a good Portion of *Land*, to
 “ be occupied by the Cottinger, and
 “ none other; and because *Prayer*
 “ will not prevail with all, we desire
 “ that by Law they may be *compell'd*
 “ to do as they ought to do; for we
 “ trust that the *plentiful Preaching* of
 “ the Word, with a *Statute* to take
 “ down the *Pride in Apparel*, will
 “ *persuade the Landlords* to set a rea-
 “ sonable Price of their Farms and
 “ Cottages; and as these Evils, before
 “ rehearsed, *bite us* fore, even to the
 “ Bone, yet the *Sting of Ignorance* is
 “ a thousand times *worse*, which, above
 “ all,

“ all we desire to be cured. Amen.”

This same complaining *Commonality* make very free with *Property*, in their Complaint it self, where they insist, not only that the *Impropriation*, but the *Right of Patronage* should be given up to the Church. “ What, say they, “ belongeth to *God* that is kept from “ him ? Even *that* which appertaineth “ unto *his Church*, to wit, *Presen-* “ *tations* and *Impropriations*.

We have a further *Confirmation* of the several Particulars before-mentioned, in another Paper, drawn up, as it seems, by *Lord Keeper Puckering*. 'Tis preserv'd in the 4th Volume of *Mr. Strype's Annals*, pag. 140. As this Relation proceeds from so eminent a Person, who had no private Interest in supporting the Ecclesiastical Establishment ; and as it plainly appears by a Letter from *Mr. Cartwright* to him (likewise preserved by *Mr. Strype*) that he was far from being an *Enemy* to the *Persons* of the Puritans, however dangerous he thought their Opinions and Practices, the Testimony of such a Man will obtain great Regard and Credit. The whole Discourse is too long to be transcribed, however *Mr. N's* Example in abridging shall not be follow'd ; but all that is quot-

Strype's Ann.
Vol. IV. p. 20.

ed shall be in the *very Words* of the Author, which are as follow.

Two Kinds of Schismaticks, and the Danger of their Opinions, either directly, or by necessary Consequence gather'd, to be holden by those who urge a new Church Government, commonly called Puritans. These be of two Sorts ; first, some that will communicate with us in Prayers, Sermons, and Sacraments. Secondly, Others that will not. The first Sort hold Opinions dangerous ; first, to her Majesty and the Crown, or, secondly, to the State, or to the Policy of the Realm.

The Opinions especially touching her Majesty and the Crown, are either against, first, the *Revenues* ; or, secondly, her Highness's *Prerogative* and *Supremacy* ; or, thirdly, the Prince's *Safety* in the Kingdom.

Their Opinion against the *Revenues* of the Crown. That the detaining of the *Possessions* of *Religious Houses* and *Impropriations* (being given once to the Church) is *Sacrilege*, and ought to be restored to the Church again ; that the *Ministers* and others of the Ecclesiastical Function ought to be exempt from paying *first Fruits*, *Tenths*, *Subsidies*,

fidies, and other Impositions, like as the *Priests* of *Egypt* were, even under a *Heathen* King.

Their Opinion against the Prerogative and Supremacy : They take away all *Gifts* of *Bishopricks* and *Deanries* from her Majesty, by *dissolving* them. They take away all *Patronages* from her Majesty and *others*, and her Higness's Patronage Paramount, for Benefices lapsed. For they make all Ecclesiastical Functions *meerly elective* by the *People* or their *Elderships*.

When the Supremacy was justly restored to the Crown, one chief supereminency was, that the *last Appellation*, in all Ecclesiastical Causes, was to be made to the *King in the Chancery*. This they take away ; for they make the Appellation from an Eldership Consistory, to a Colloquy, or Conference ; from thence to a provincial Synod ; and lastly, to a national ; and *That* to be *final*.

They deny the Prince's Authority in making Laws Ecclesiastical ; which they do attribute to their Synod.

Tho' in Words they will not deny the *Oath of Supremacy*, yet in very Truth they take it away ; for they say, she is supreme Governor *over* all Persons, and all Causes Ecclesiastical,

but not [*in Causes Ecclesiastical*] for they attribute *no more* to her but to *establish their* Discipline, and to defend them from Time to Time in the Execution of it, which is *Nuda potestas facti & non juris*; an Authority attributed by the Papists unto their Princes.

That her *Majesty* being a Child of the Church, is *subject* to the *Censures* of *Excommunication* by their Eldership, as well as any other People; and that no Man ought to aid, comfort, salute or obey an *excommunicate* Person; and that so long as one is excommunicated, he cannot exercise his Magistracy.

That *all* Persons, as well as meaner Persons, *must* willingly be ruled and govern'd, and must obey *those* whom God hath set over them, that is, the just Authority of *Ecclesiastical Magistrates*; and must lick the Dust off the Feet of the *Church*.

That the *Eldership* and *Synods* are to call and *proclaim publick Fasts* — That the Offices of this Church of *England* are invented by the Magistrate, and so no Members of Christ's Body. That she doth injure the Church, to keep the true Officers out. That she maimeth and deformeth the Body
of

of Christ. That every Christian Magistrate is bound to receive this Government by *Pastors, Doctors, Elders, and Deacons*, into the Church, within his Dominions, whatsoever Inconvenience may be like to follow the receiving of it. That those who withstand it, hold it to be lawful, for her Majesty and the State, to bid God to Battle against them ; and that they make our Prince and Governor wage War against God.

That these *four* Officers are now the *only* true Members, that is, the *only true Officers* of the visible Body of Christ : So that her Majesty, nor any other but these, is a true Officer, or Member, in the visible Body of the Church, by this Assertion.

That the highest Ecclesiastical Authority in all Matters of the Church, is belonging to their Eldership.

Against her Majesty's Safety in the Kingdom.

That the *Government* of the *Church* is *Aristocratical* or Popular ; and that the *Government* of the *Commonwealth* must be *framed* according to the *Government* of the *Church* ; even as the Hangings to the Church, [the House.]

Against the State and Policy of the Realm.

—That the *judicial* Law of *Moses*, for punishing divers Sins by Death, is in Force, and ought to be observed in *every Commonwealth*, as commanded by God ; and therefore, that no Prince nor Law can, or ought to save the Lives of wilful Offenders, not offending by Ignorance only : Nor of Blasphemers of God's Name ; nor of Conjurers, Soothsayers, Persons possess'd with an Evil Spirit, *Hereticks*, perjured Persons, wilful Breakers of the Sabbath-Day, Neglecters of the Sacraments, without just Reason ; disobedient to Parents, or that curse them ; incestuous Persons ; a Daughter committing Fornication in her Father's House ; Adulterers ; all incontinent Persons, saving single Fornicators ; and all Conspirators against any Man's Life.

That *Lex talionis*, that is, an Eye for an Eye, a Hand for a Hand, &c. ought to be observed of Necessity in *every Commonwealth*. That *all* Matters arising in their several Limits, (tho' they be meer *Civil* and *Temporal*) if there may happen to be Breach of Charity, or Wrong be offer'd by one unto another, may and *ought* to be *composed*

posed by the *Eldership* : And he that shall refuse to be order'd, is to be excommunicated.

That not only the *State Ecclesiastical*, being *one* of the *Three* in *Parliament*, may, but also *ought* to be cut off.

That it is *unlawful* for any State to *tolerate* the present Government Ecclesiastical. That it is *false*, *unlawful*, *bastardly*, *unchristian*. That none can be a good and sound Subject that defends it. That they are Traytors to God and his Word, that do so. That they are all Enemies to her Majesty and the Land. That they are to answer for the Blood, which the *Spaniard*, or any other Enemies are like to spill. That they bring in Hazard her Majesty's Life, and the Prosperity of the whole Kingdom, and are the greatest Enemies it hath. That her Majesty, and her People, are seduced out of the right Way.

That *Ministers*, of Duty, not only may, but *ought* to *determine* and decree of *all*, both Civil and Ecclesiastical Causes; tho' not of the very Fact, as Civil Magistrates do, yet touching the Right, and what the Law is : For that thereof they are appointed of God to be Administrators.

The second Sort of Puritans now call'd *Barrowists*.

They do hold all the former Positions ; and besides, they also hold these Errors following.

1. That it is not lawful to use the Lord's Prayer publickly in the Church for a set Form of Prayer.
2. That all set and stinted Prayers are meer Babbling in the Sight of the Lord ; and not to be used in publick Christian Assemblies.
3. That the publick Prayers and Worship of God, in *England*, as it is by Law, in the Church of *England*, establish'd, is false, superstitious, Popish, and not to be used in any Christian Congregation.
4. That the Church of *England*, as it is now establish'd, is no true Member of the Church of Christ.
5. That the Government of the Church of *England*, as it is now establish'd, is no lawful Government, nor Christian, but Antichristian, and Popish.
6. That the Sacraments of Baptism and the Lord's Supper, as they are administer'd in the Church of *England*, be not true Sacraments.
7. That Infants ought not to be baptiz'd according to the Form of Baptism, administered in the Church of *England*, but are rather to be kept unbaptiz'd. And that

that such as have been baptiz'd, according to that Form, are not rightly baptiz'd. 8. That the Laws Ecclesiastical, that are establish'd by Authority of the Queen and Realm, be not lawful. 9. That if the Prince or Magistrate do refuse, or defer to reform such Faults as are amiss in the Church, the People may take the reforming of them into their own Hands, before, or without his Authority. 10. That the Presbytery and Eldership may, for some Causes, after Admonition, (if there ensue no Reformation) excommunicate the Queen. 11. That the Church of *England*, (as it standeth now by Law establish'd) professeth not a true Christ, nor true Religion. That it hath no Ministers indeed, nor Sacraments indeed; and therefore they will communicate with us, neither in Prayer nor Sacraments; nor come to our Churches, which they call *Popish Parish Assemblies*. Thus far the *Lord Keeper*.

After such a View of their Scheme, their *Resolution* to have it *introduced*, and *persecute* for it, after it was introduced; their Design to *strip* the *Crown* of its *Rights* and *Prerogatives*, and to *deprive* private Persons of their *Property*; in short, to alter the whole Constitution

tution of the Kingdom : After all this, it cannot surprize any Man, that the Government *defended it self* against their *violent Attempts*. Since *one* of the two must fall, either the *Constitution*, or the *Geneva Platform*, 'tis no Wonder, if the natural Principle of *Self-defence*, and a just Regard to the *publick Welfare*, put a *wise Government* upon proper Means to secure it self. The Consequence of this was *depriving* some of them of that *Liberty* which they *abused* to the *Disturbance* of the *State*: And, in a *few Instances*, proceeding to heavier Punishments against the most troublesome and dangerous of the Party. When we have gone one Step farther, and laid a few of their *Threatnings* before the Reader, he will soon judge, whether they *themselves* did not *compel* the *Government*, thus to provide for the publick Safety, by proceeding against them.

In the Epistle prefixt to the *Supplication* to the *Parliament*, we find these Words. "The Glory of God is not
 " so regarded among Men as it ought
 " to be. The *Parliament* hath hitherto
 " rejected this Cause." And to give the deeper Impressions upon this Head, 'tis added a little after— " Are they
 " *powerful* and *mighty*, by whom this
 " *Suit*

“ *Suit is discountenanced?* Yea, but
 “ notwithstanding they are *but mortal*,
 “ and they shall be made as *Grass*;
 “ and the Time will come, when it
 “ shall be demanded, *where are they*
 “ now that have *withstood* the *Cause*
 “ of God, in the *Parliament of Eng-*
 “ *land*? Is not their Memory written
 “ in Water, and their Hope perish’d to-
 “ gether with them? To desire the
 “ free Passage of the Gospel in this
 “ Land, together with the speedy re-
 “ moving of all that hindreth the same,
 “ is to plead the Cause of that God,
 “ who hath controul’d *Kings* and great
 “ *Monarchs*, yea quite *overtbrowen*
 “ them and their Kingdoms, for deny-
 “ ing the free Use of his Service with-
 “ in their Dominions. Even the Cause
 “ of that God, who hath not only
 “ *bridled* the *Rage* of *Tyrants*, in-
 “ tending the Suppression of his Truth,
 “ but also turned that into the great
 “ Good of his Church, whereby they
 “ sought to work the Ruin thereof.
 “ *Pharaoh, Achitophel, Sennacherib,*
 “ *Haman*, came to the Grave with
 “ BLOOD, when, in the Eyes of Men,
 “ the most of them were likeliest to
 “ prevail, and the Cause of God and
 “ his Children unlikeliest to stand. The
 “ Lord in this Kingdom can do the
 “ like

“ *like* when he thinketh good.”——

But still more exprefsly to point out the Methods of *Force* and *Violence*, these remarkable Words are added.

“ The Practices of the Adversaries, I

“ mean of our Bishops, shew manifest-

“ ly, that these Relicks of cursed

“ *Babylon*, which they maintain among

“ us, must needs go away with a Noise,

“ as the rest was overthrown. They

“ will not yield to the Truth, howso-

“ ever it hath gotten the upper Hand

“ of them. The *Lord* must use *Vio-*

“ *lence* to throw them out, as he did

“ against the Caterpillars, their Fore-

“ fathers, *Rev.* xviii. 19.” And to set

a good Example, this Author de-

Supplic. p. 44.

clares. “ Truly, for my own Part,

“ God aiding me, I will never leave

“ the Suit, tho’ there should be a Thou-

“ sand Parliaments in *my Days*, until

“ I either obtain it at your Hands, or

Strype’s Ann.

Vol. IV. p. 175.

“ *bring the Lord in Vengeance and*

“ *Blood to plead against you*, for re-

“ pelling his Cause.” Agreeable to

this, *Daniel Buck* (who, at his Exa-

mination, *swore* he could not in his *Con-*

science come to his *Parish Church*, unless

there was a *Reformation*) likewise de-

posed, that he heard one *Millers*, a

Preacher at *St. Andrew Undershaft*,

say “ that if they did maintain the

“ Truth,

“ Truth, they should not keep them-
 “ selves in Corners, but should shew
 “ themselves publickly to *defend* the
 “ same; but he [*Daniel Buck*] thought
 “ that *unfit*, lest it might be a Means
 “ to stir a *Rebellion*.

What Construction can be put upon
 all this, but that *Force and Violence*
 was to introduce that *Holy Discipline*,
 which Petitions, and even *Admonitions*
 to the Parliament could not effectually
 recommend. Thus, in another admir-

red Performance, “ Remember, that
 “ one Day you must be presented before
 “ the Tribunal Seat of Jesus Christ, to
 “ be arraign’d for all the Souls that
 “ have gone to Hell (seeing you will
 “ needs be the Rulers of the Church)
 “ since the Gospel first appear’d in this
 “ Land. Then shall you not be excu-
 “ sed with this, *The Queen and Coun-
 “ cil will have it so*. — The Truth
 “ will prevail *in spite* of your Teeth,
 “ and all other Adversaries unto it,
 “ (for God disdaineth to be crost by
 “ Dust and Ashes) therefore be not
 “ *obstinate* so long as you will be found
 “ Fighters with God, but *prevent* his
 “ Wrath, lest it *breakforth against you*
 “ *like Fire*, that none can quench, be-
 “ cause of the Wickedness of that In-
 “ vention.” Such Threatnings and
 Decla-

Demonst. of
 the Truth of
 that Discipl.
 &c. with a
 Dedication to
 the supposed
 Governors of
 the Church
 of England.

Declarations as these scarce need an Explanation; however, lest they should not be express enough to direct the *Populace inflamed thro'out the Nation*, how to act *their* Part in this *rainous Project*, wickedly call'd the *Cause of God*, the Author adds, " Do not think, " that because you [the Bishops] have " *human Authority* on your Side, there- " fore you are *safe*; for he whose Au- " thority is on *our* Side is the greatest, " to whose Voice all the Devils in Hell " shall stoop, much more the *silly Arm of sinful Flesh*. We have sought to " advance this Cause of God, by hum- " ble Suit to the Parliament, by Sup- " plication to your Convocation-house; " by writing in Defence of it, by chal- " lenging to dispute for it; seeing *none* " of these Means used by us *have pre- vail'd*, If it come in by that *Means* " which will *make your Hearts to ake*, " blame your selves; for it *must pre- vail*, malgre the Malice of all that " stand out against it, or *such a Judg- ment* must overtake this Land, as " shall cause the *Ears that bear there- of to tingle*, and make us be a Bye- " word to all that pass by us.

Defence of
the Admonit.
p. 51. Reply,
p. 44.

Upon the same Principles, the fa-
mous Mr. Cartwright, who declares an
Etablissement may be made *without*
the

the *Magistrate*, told the People, "That
 " If every Hair of their Head was a
 " Life, it ought to be offer'd in *De-*
 " *fence* of such a Cause". Another of
 them, (*viz. Payne*) in a Letter writ-
 ten to his Friend, says, " It is more
 " than time, to *register* the Names of Strype's Life
 of Whitgift,
 p. 333-4.
 " the *fittest* and *hottest* Brethren round
 " about their several Dwellings, where-
 " by to put *Suecanus's* good Counsel
 " in Execution; *viz.* If the Magistrate
 " will not, then to erect it themselves.
 " *In this Point* (saith he) *we have*
 " *dolefully fail'd*; *which now* or never
 " standeth us in Hand to prosecute with
 " all Celerity, without lingring and
 " *staying* so long for *Parliaments*,
 " where Bishoply Adversaries bear the
 " greatest Sway in God's Matters."
 Another braggeth, " of a *Hundred*
 " *Thousand Hands*; and wisheth the
 " Parliament to bring in this Refor-
 " mation, tho' it be by withstanding
 " the Queen's Majesty." Another of
 these Ministers (*Snape*) ask'd this
 Question. " What will you say, if we
 " *overthrow* the Bishops and all that
 " Government *in one Day*? But (saith
 " he) it will not be yet in a Twelve
 " Month and a Half. Another (*Lord*)
 " so assured himself thereof, by some
 " Plot contrived by them, as that he
 " writeth

“ writeth to know, how Bishops, Deans,
 “ Archdeacons, Chancellors, Advoca-
 “ cates, Proctors, and Registers, &c.
 “ may, *under the Reformation*, be so
 “ *provided for*, that the *Common-*
 “ *wealth* be not *pester'd* with Beg-
 “ gars, Again (saith he) *buckle with*
 “ *the Bishops*; MASSACRE *these* MAL-
 “ KIN'S *Ministers*.” Another of them
 (Wright) thus: “ Let the Devil and
 “ his *Deputies*, the *Bishops*, do what
 “ they can: In the mean time let
 “ us take our *Pennyworth* of them,
 “ and not die in *their Debts*.” 'Twas
 observed further, as the same Au-

Strype's Life
 of Whitgift, cc
 p. 264.

thor informs us, “ that this was the
 “ *Consistorian Doctrine*; that in this
 “ very Case, Subjects might withstand
 “ their Prince: That the Ministers,
 “ after due Admonition, might excom-
 “ municate him, as an Enemy against
 “ the Kingdom of Christ. That being
 “ so excommunicate, the People might
 “ punish him.

It was *pretty early* in the Reign of
 Queen *Elizabeth* that they advanced
 these Maxims. The Friends of the
 Protestant Establishment had endea-
 voured, by arguing upon the Topicks
 of *Obedience* and *Concord*, to persuade
 them to a peaceable and quiet Behavi-
 our; to which Arguments the follow-
 ing

ing Answer is made. “ They talk of ^{Part of a Re-}
 “ *Obedience and Concord*, but there is ^{gister, p. 14.}
 “ no Obedience against the Lord, nor ^{Ann. 1570.}
 “ any Concord to be desired, but
 “ where God’s Glory and Verity is pre-
 “ ferr’d ; else better to have *all the*
 “ *World to run in burly burly*, and
 “ *Heaven and Earth to shake*, than
 “ *one Fot* of God’s Glory should decay,
 “ so far as in us lieth.

For the Reader’s farther Satisfaction
 it may not be improper to lay before
 him the following Paper, preserved by
 Mr. *Strype*. This Piece (which con-
 tains an Account both of their PRINCIPLES and BEHAVIOUR) is found in Mr. *P. 595*.
Strype’s Appendix to the Life of Whit-
gift, pag. 138. under the following
 Title.

*The Doctrine, with some Practices of
 sundry troublesome Ministers in Eng-
 land, tending to the erecting a new
 pretended Discipline, and to the
 Overthrow of her Majesty’s Govern-
 ment, and Prerogative, as well in
 Causes Civil as Ecclesiastical.*

THIS (a) Discipline, is a Govern- (a) Disci-
 ment in all Causes Ecclesiastical, <sup>na Sacra &
 Synodica.</sup>
 by a *Doctor, Pastor*, governing *Elders*,
Deacons, and *Relievers*, or Widows in
 S every

every Parish. And by 12 Ministers together for a Classis, or Conference: By certain Ministers and Elders out of 24 Classes for a Provincial Synod or Council; and by certain like, chosen out of every Province, to make a National Synod, or General Assembly.

i. In the describing and handling of this Discipline, in Books of that Matter (besides their gross *Absurdities* in *Divinity*, and *Confusions*, and *Impossibilities* in *Policy*) they do impugn her Majesty's Royal Prerogative, and Government.

(b) *Ibidem* & omnes reliqui. *First*, by (b) taking away *Nominations* to *Bishopricks* and *Deanries*, and her *Right of Advowsons* originally, and *Patronage Paramount* upon *Lapses* of inferior Benefices.

(c) *Disciplina Synodica*, Tit. de *Conventib.* 2d *Admonit.* p. 14. 31. *Disciplin. Gallica*, Tit. des *Synodes nationaux* Art. 5. *Secondly*, By (c) giving to their *General Assembly*, the last Appellation in *Causes Ecclesiastical*, which is now made to her *Highness* in her *Chancery*.

(d) *Theolog. Fenneri*, cum *Epistola T. C.* Pref. p. 227. *Thirdly*, By taking to themselves *Authority* to make *Laws Ecclesiastical*. For they say, That (d) the *Supreme Authority*, in all Matters Ecclesiastical, belongeth to their *Elderships*, and other Assemblies.

(e) *New Book of Common Prayer* p. 75. *That* the *Policy* (e) of the Church, appertaineth to *Ministers* and *Seniors*: And (f) that without Injury to the Minister,

(f) *T. C.* *Replie.* p. 74.

Minister, she cannot so much as pre-
scribe him the Form of his Apparel.

Another of them addeth, (g) That (g) Soldier of
Barwick
prefat. A. 4. by the same Authority, that the Queen
commandeth the one (*viz.* Ministers
Apparel) she may command any Piece
of *Poperie*, so that she call it *Policy*.
But *Josias* and *Ezekias* knew no such
Authority.

Fourthly, By (b) attributing to her (b) Suecanus
p. 442. J. B.
lib. 2. de Po-
lit. Civil. &
Ecclesiastic.
p. 83, 97, 98,
129. Highness and her Magistrates no more
than the *Papists* do, *potestatem facti*,
non juris in causis ecclesiasticis, *viz.*
That which *they* determine to be *Law*
and *Right*, the *Prince* and her *Offi-
cers* shall see it *put in Execution*
politically.

Fifthly, (i) By giving to their Assem- (i) Discipl.
Synod. Tit.
ac Convent.
Eccl. blies Power to call Synods when they
think good.

Sixthly (k) By making her *Highness* (k) Wal. Tra-
vers Ecclef.
Disc. cum
Epist. T. C.
p. 142. subject to the Censures and *Excommu-
nication* of their Eldershops, and other
Assemblies.

For else (l) she cannot be a Child (l) Counter-
poison 174. of the Church.

2. They likewise, by their Plot, shake
the Safety of her Majesty, and of the
Realm, (m) by making certain Magi- (m) Theol.
Fenner. 186. strates in every Commonwealth (as
God's Institution) who shall have Au-
thority to depose their Sovereign, ei-

ther by War, or otherwise, if he seem to them to break the Covenant, as the *Ephori* in *Lacedemon* had.

(n) Ibid.
p. 167.

Secondly, By (n) teaching, that the Prince ought not to determine *any* Matter of Weight without the publick Assembly of all the States of the Land.

(o) T.C. Reply, p. 646.

Thirdly, (o) By teaching, that the Government of the *Commonwealth* must be framed to the Government of the Church, as the Hanging to the House.

(p) Omnes illius Sectæ.

And (p) they make the Church Government partly *popular*, of all the People, and partly *Oligarchical*, of a few Ministers and Elders.

3. Again, they impair the Revenues of the Crown.

(q) Compl. of the Com-
monalty, c. b.

First, By teaching (q) that Things once consecrated to God, for the Service of the Church, belong to him

(r) 2 Admo-
nit. p. 13.
Learned Dis-
course p. 54.

for ever; calling the (r) having of *Impropriations* and *Abbey-Lands*, *Sacrilege*.

(s) Wal. Tra-
vers Ecclef.
Discip. p. 87.

Secondly, (s) by urging an *Immunity* of the Revenues of Persons *Ecclesiastical* from publick *Impositions*. For they call it in us *Impiety*, *Barbarousness* and *Covetousness*, worse than the *Heathens*, not to set the *Priest's* Possession free, as the Kings of *Egypt* did their *Priests*, and call all yearly *Ecclesiastical*

T.C. præfix.

ecclesiastical Contributions to the Queen,
by the Name of *Robberies*.

4. *Lastly*, They abrogate or change
the greatest Part of the Laws of the
Land; and namely, for Example Sake.

First, By (t) urging *legem talionis*: (t) Theolog.
An Eye for an Eye, &c. Fenner.

Secondly, (u) By urging of Necessity (u) Ibid.
the *judicial Law* of *Moses*, for Penal-
ties of Death upon Blasphemers, dis-
obedient to Parents, or that curse them,
and such like. For they hold (x) that (x) T. C. Re-
no Prince or Law may spare the Life ply, p. 36.
of any such Persons.

Thirdly, (aa) By teaching that *Mi-* (aa) J. B. lib.
nisters should be Judges *Furis*, what 2. de Polit.
is Law in all Matters, and *Civil Ma-* Civili &
gistrates Judges only of the *Fact*. Ecclesiast.

Fourthly, By affirming (bb) that all (bb) Demon-
Controversies of Doctrine and Manners, stration of
(so far as appertaineth to Consci- Discipline
ence) do belong to the Determina- p. 80.
tion of Elderships, and other Church
Assemblies.

Fifthly, In saying (cc) that of all (cc) 2. Admo-
other grievous Enormities laid upon nition, p. 10.
this Church of *England*, this is the
greatest, *That it is not lawful to utter*
that which we learn truly out of the
Scriptures; we must be in Danger of
a PRÆMUNIRE, if we follow not the
Laws of the Land, tho' they be against

the *Scriptures*, by which aforeſaid they take from her Maſteſty, and draw to themſelves all the *Prerogative Royal* and *Government*, as well in Civil as Eccleſiaſtical Cauſes.

5. They alſo deprave the Juſtice of the Realm, and Lords of the Council, writing thus : (dd) “ I will not in this Place charge our Council, with that which followeth, &c. namely, that they execute no Judgment, no, not the Judgment of the Fatherleſs. “ But this I will ſay, that they cannot poſſibly deal truly in the Matter of Juſtice between Man and Man ; in ſo much, as they bend all their Forces to bereave Jeſus Chriſt of that Right which he hath in the Government of his Church ; by which ungodly and wicked Courſe, as they have held on, ever ſince the Beginning of her Maſteſty’s Reign ; ſo at this Day, they have taken greater Boldneſs, and grown more rebellious againſt the Lord and his Cauſe, than ever they were.

All theſe Miſchiefs, notwithstanding, they take the Matter very indignantly: That their (a) Suits to Parliaments, Supplications to Convocations, writing in Defence of it, and challenging to diſpute for it, have not pre-

(dd) Epist. be as
fore the Book “
termed, Re- “
formation no “
Enemy to the “
State, p. 45. cc

(a) Epistle to
the Demon-
stration.

prevailed: Yet, they say, it shall prevail; (b) Malgre the Queen, Council, (b) Reformation no Enemy, b. i. (c) and all that stand against it.

To bring to pass, that it may so prevail, they have penn'd a Book of Discipline, partly term'd *Holy*, partly *Synodical*, (d) Epistle to the Demonst. circa finem. (d) containing Rules of their Elderships, Classes, Synods Provincial and National, of Publick Prayers, and Administration of Sacraments, &c. wholly innovating, and changing all *Laws*, Common and Ecclesiastical, concerning Church Matters and Persons, without *once* naming the *Christian Magistrate*, or his Authority.

To this Book they have procured the (e) Subscription of many Ministers; according to a Set Form of Articles: of Warwick, and of a Classis of Northampton. (e) And it is to be fear'd, even of so many Ministers, besides others in several Countries of the Realm, as be factiously affected; in that their Subscription, among other Things, (f) Ibidem. (f) they promise to further and advance that *Discipline*, not only by Suit to the Queen's Majesty, the Council, and Parliament, but by all other lawful and convenient Means, and to guide themselves, and to be guided by it, and according to it; what by those other lawful Means they understand, meet it were to be consider'd.

In Performance of this their Promise, they have for some Years past, set out their Classes and *Synods* of Ministers ; and (according to the said Book) have met in *Classes* every six Weeks, in a *Provincial Synod*, every half Year : In a General, or National Assembly (at *London, Cambridge, or Oxford*) every Year once ; and at Parliament Times.

(g) Acta Class. In such (g) their Assemblies, they
fic. *Warwick*, have *concluded* and *decreed*, as is al-
Ann. 1588.
ubi fit mentio ready come to Light, many Points in
Classis habitæ Condemnation of the present State,
Cantabrigiæ.

Laws Ecclesiastical, and Book of Common Prayer ; and for the Exercise and setting forward of their new Discipline.

Among other Things, they have concluded (h) that their Discipline is to be taught to the People upon every Occasion : That (as yet) the People are not to be stirr'd up publickly to the Practice of this Discipline, until they be better instructed in the Knowledge of it : Albeit, such as be of a riper and forwarder Sort, are privately to be allured to the present Exercise of it among themselves.

According to this Determination, they have not ceased in private and publick Speeches and Writings, to *deprave* the present Laws, Governors, and Government Ecclesiastical, and to teach

teach and *extol* their own Discipline;
thereby to prepare before Hand the
People's Minds.

Seeing then it must (as they say)
prevail, malgre all Withstanders; ^{(i) (i) Subscription to the Book of Discipline.}
and they mention other Means to ad-
vance it, besides Suit to the Queen's
Majesty, the Council, and Parliament;
and in one Book, it is wish'd ^{(k) (k) Epitome of Martin.} that
the Parliament would bring it in, tho'
it were by withstanding her Majesty:
What can those Means be, but the
Prosecution (by Force and Rebellion)
of that Plot, which Men of the same
Humour have described, and follow'd
in the like Case. For they ^{(l) (l) Martin Senior.} brag
of an hundred thousand Hands, to offer
a Supplication; which he saith, in
Policy, would not be rejected; especi-
ally, standing thus in Danger of our
Enemies abroad: ^{(m) (m) Motion with Submission, p. 39.} That Thou-
sands fight for it, and ten thousands
have fought for it, and approved; and
worthy Men of all Shires, have con-
sented to it. That ^{(n) (n) T.C. Reply, p. 44.} some of these
Matters are such, as if every Hair of
our Head were a Life, we ought to
afford them, in Defence of them.

In ^{(o) (o) Lord to Fenner.} their Letters, they begin to
take Care, how such as they displace,
by their Reformation, as Bishops, Deans,
&c. may be provided for, so as the
Com-

Commonwealth be not pester'd with
 (p) Lord. Beggars. They (p) animate one another thus. Buckle with the *Bishop*.
 (q) Wright. Massacre these *Malkin Ministers*, (q) let us *take our Pennyworths of them, and not dye in their Debt.*

(r) Snape. (r) One of them ask'd this Question, *What will you say, if we overthrow the Bishops, and that Government, all in one Day?*

(r) Epistle to the Demon- They write, (s) that *if it come in by such Means, as will make your stration. Hearts ake, you must blame your selves.*

(r) Payne to And (t) *That it is more than Time to Elud. register the Names of the fittest and hottest Brethren, round about their several Dwellings, whereby to put Suecanus's Godly Counsel in Execution, viz. If the Prince will not, then to erect it themselves.* "In which Point (saith he) we have dolefully fail'd, which now or never standeth us in Hand to prosecute with all Celerity, without lingring and *staying* so long for Parliaments.

As they do publish these Things in their Books to the World, to possess Mens Minds thereby; so by a (u) Bill preferr'd to the Parliament, for Confirmation of a new Book of *Common-Prayer*, they desire to have it also enacted thus: *That as much of all former*

(u) A Book of Common-Prayer, with a Bill put up in the lower House of Parliament Ann. 29 D. Regi-
 nae nunc.

mer Laws, Customs, Statutes, Ordinances, and Constitutions, as limit, establish, and set forth to be used, any other Service, Administration of Sacraments, Common-Prayers, Rites, Ceremonies, Orders, or Government of the Church, within this Realm, or any other your Majesty's Dominions, or Countries, be from henceforth utterly void, and of none Effect. By which they wholly bereave the Queen's Highness of her Government and Prerogative Royal, both in *Civil* and *Ecclesiastical* Causes, and convey it over to their Church Assemblies. Thus far the foresaid Author.

'Tis a great Confirmation of the foregoing Account, that the House of Commons, as well as the House of Lords, in neither of which they wanted Friends, made an Act of Parliament " for the ^{35 Eliz.} preventing and avoiding of such great ^{Cap. 1. § 1.} Inconveniencies and Perils, as might happen and grow by the wicked and dangerous Practices of seditious Sectaries, and disloyal Persons.

Mr. N. indeed, is so thoro' an Advocate for the Puritans, that he ventures to defend, or rather applaud this Part of their Conduct, by comparing it with the Protestant Reformation. Sir Francis Walsingham

singham justly *accused* them of *not attending* the *Consent* of the *Magistrate* for the *Establishment* of their *Platform*; to which *Mr. N.* makes a *remarkable Answer*, not by denying the Charge, but by alledging, they did attend, and apply for it *several Years*; and for those *several Years* they were confessedly treated with great *Indulgence* and *Favour*, "Except some *few* that entered into *extream Contempt*, as Sir *F. W.* himself alledges, they were borne with, because they pretended in dutiful manner to make *Propositions*, and to leave it to the *Providence* of God, and the *Authority* of the *Magistrate*." But *this Defence* of *Mr. N's* is a *Confession*, that, *after* those *several Years* of quiet *Application* were over, they did proceed to *other Methods*; even those mention'd by *Walsingham*, of *Defamation*, *Uproar* and *Violence*. This is directly *Sir F. Walsingham's Assertion*, that they were quiet *at first*, but *grew* troublesome and dangerous at last. And yet tho' *Mr. N.* allows and justifies this their *Conduct*, he flatly *contradicts* that upright Man, and very ungenerously loads his *Memory* with the Charge of *false Colourings*. To make out this Charge, *Mr. N.* should have proved, that they *always* behaved like peace-

peaceable Subjects, and not for *some Time only*; for *several Years*. 'Tis Pity he has introduced the *Reformation* to defend and give a Credit to their Factious Proceedings; 'tis a Prostitution of that great Work to be employ'd in such Service. " Let the Reader (says *N's Hist.*
 " Mr. N.) judge by the foregoing Histo-^{p. 599.}
 " ry, whether they did not attend and
 " apply for the Consent of the Magi-
 " strate *SEVERAL YEARS*. *And if, after*
 " *all, the Consent of the Magistrate*
 " *must be expected, before we follow*
 " *the Dictates of our Consciences, 'tis*
 " *easy to see there would have been no*
 " *REFORMATION in the Protestant*
 " *World.*" But, with this Gentleman's Leave, 'tis much more easy to see, that *his Puritants* ought to have attended the Consent of the Legislature, for *accomplishing the Design they had in View*. *Conscience* is a moving Word, and therefore he employs it upon this Occasion: But what does *Conscience* mean in the present Case, except a *strong Desire*, and *violent Endeavours*, to force a narrow *Geneva Scheme* upon their Fellow-Subjects, of different Sentiments; and *compel the Civil Magistrate to persecute* for it? 'Twas not a meer *following the Dictates of their own Mind*, or worshipping God *themselves* in that way
they

they thought best, but *obtruding* their own *Platform* upon the Nation, *establishing* it under *severe Penalties*, and *abolishing* every other Manner of Worship. Sure the *Consent* of the *Magistrate* is to be attended in such an Affair as this; the establishing a *Publick Religion*, and appointing *sharp Punishments* against *Dissenters* from it. 'Tis allowing less to the civil Powers in Matters of Religion, than even the Lord *Shaftsbury* does; not to grant them the Choice of the publick Worship. His

Chara & Vol. 1. Words are very remarkable. "To deny the Magistrate a Worship, or take away a *National Church*, is as meer *Enthusiasm*, as the Notion which sets up *Persecution*." Have not the Civil Powers as much *Right* to chuse what shall be the *publick establish'd Religion*, as a *private Person* can have to chuse his *private* and particular *Religion*? How otherwise can a publick Worship be fix'd upon, but by publick Authority? unless we are to suppose a *Colony* from *Geneva* is to give the Law in every State and Kingdom; and if the Legislative Powers can't approve their Scheme, and consent to it, then to introduce and *establish* it themselves, in Opposition to the Government, by *Slander*, *Faction* and *Force*. According to the

the *Divinity* of that *most accomplish'd*
 Puritan Leader Mr. *Cartwright*, who
 expressly tells us, the *Church* (by this
 he means his own *Geneva Church*) may
 be *establish'd without the Magistrate*.

" If, indeed (says he) the *Magistrate*, Defence of
the Admon.
p. 51.
 whom God hath sanctified to be a

" Nurse unto the Church, *were* also
 " the *Head* of the same, *then* the
 " Church *could not* be *established* with-
 " out the *Magistrate*. But we learn,
 " that altho' the *godly Magistrate* be
 " the *Head* of the *Commonwealth*, and
 " the great *Ornament* unto the *Church*,
 " yet he is *BUT a Member* of the same.

" *The Church may be established wyth-*
 " *oute the Magistrate.*" This is no
Abstract or *Abridgment*, but the *very*
Words of the Author himself; and his
 Followers did accordingly act upon this
 Principle, to the great Disturbance of
 the publick Peace. " Many (says

" Mr. *Strype*) were now zealous for Life of Grin-
dal, p. 215.
Ann. 1576.

" the new way of Discipline in the
 " Church, conformable to that practis-
 " ed at *Geneva* by Elders, which was
 " quite different from the ancient and
 " present Government by Bishops and
 " their Officers. The same labour'd to
 " bring in a new Form of publick Pray-
 " er, in the Room of the *English Li-*
 " *turgy*. Those Persons, who were for
 " these

“ these Innovations, had their separate
 “ religious Meetings, and more private-
 “ ly had exercised their Discipline
 “ hitherto; but now they break out
 “ in *Northamptonshire* and *Warwick-*
 “ *shire*, to act these Matters more open-
 “ ly, to the making of great *Hubbubs*
 “ and *Disturbances*, by their Endea-
 “ vour of setting it up in PARISH
 “ CHURCHES” These Proceedings to
 introduce their *Geneva* Discipline into
 the *Parish Churches*, was *after* the
Sense of the Legislature was known, by
refusing to obey their *Admonitions*. Af-
 ter this, Mr. *Fuller* gives an Account of
 them in *London*. “ The three great
 “ Societies, Parliament, Convocation,
 “ and *Assembly of Ministers*, were bu-
 “ sily employ’d : The two former of
 “ them avouched by *Law*, the *third*
 “ *avouching itself*. The certain Place
 “ of their convening not known, being
 “ clandestine, arbitrary, and changea-
 “ ble, as advised by their Convenien-
 “ cies; they are *better discover’d* by
 “ their *moving*, than by their meeting;
 “ and their *Practices* more conspicuous
 “ than their Places— The Session of
 “ Parliament broke off wherewith *end-*
 “ *ed* the *Assembly* of the *Ministers*;
 “ and now all of them *had leave* to
 “ depart to their own Homes; other-
 “ wise,

Church Hist.

Lib. IX.

P. 173, 175.

“ wife, *such* Members thereof as formerly went away *without leave* were
 “ *obnoxious* to *Censure*. Witness one
 “ of them in his ingenuous Confession.
 “ Touching my Departure from that ^{Ibid. p. 175.}
 “ *Holy Assembly*, &c. *without leave*, &c.
 “ I crave Pardon, &c.” In like Manner,
 we find them assembling at *Cam-*
bridge, &c. making *Orders* and *De-*^{strye’s Life}
crees for the Government of their ^{of Whitgift,}
 Churches; “ and (says the same Histo-^{p. 327.}
 “ rian) without leave of the temporal
 “ Rulers, setting up a *different Manner*
 “ of Government of their own for Eccle-
 “ siastical Matters, and many *Ministers*,
 “ even *Incumbents* of Livings, had sub-
 “ mitted thereto, and were Parts of
 “ their Synods.” It appears farther,
 by the *Examination* upon *Oath* before
 the *Star Chamber*, that none of these ^{Examination}
Ministers of Parishes were admitted to ^{upon a Bill}
 these Meetings, till they had subscribed ^{in the Star}
 to the Discipline. “ And that the ^{Chamber,}
 “ *Classis* [*i. e.* each Member] in *Nor-*^{Life of Whit-}
 “ *thampton* bound themselves to be ^{gift, Append.}
 “ *order’d and censured* by the *Classis*,
 “ in Matters of Doctrine and Disci-
 “ pline. That they drew up cer-
 “ tain Articles not only for Appro-
 “ bation, but *Use* of the Treatise of
 “ Discipline.” And, what induced the
 Government to proceed against them;
 T “ they

“ they promis’d (as this Examinant
 “ swears) the Practice thereof, so far
 “ as the present State of the Church
 “ would suffer; that is, *TILL the Ma-*
 “ *gistrate ENFORCE them to leave.*

’Twere easy to swell the Account, both of the *abusive Language*, and *illegal factious Behaviour* of the *second Generation of Puritans*, which Mr. *Fuller* calls *Fierce and Fiery*, who succeeded the moderate and peaceable Exiles; but as there is no Design to aggravate these Matters, what is already said will be sufficient to support Sir *F. Walsingham’s* Assertion (if such an Authority needs any Support) “ that the
 “ Comminations, Uproar, Violence and
 “ Faction of the *Puritans* *compell’d*
 “ the *State* to hold somewhat *harder*
 “ Hand, to restrain them; tho’ yet (as
 “ that great and good Man continues)
 “ with as *great Moderation* as the
 “ Peace of the *Church* or *State* could
 “ permit.

But here two Questions will probably be ask’d: The one, why the Government did not *make* some *Alterations*, to *oblige* and *quiet* the Puritans? The other, if an *Establishment* could not be granted them, why, at least, they had not a *Legal Toleration*? As to the
 making

making *Alterations* in favour of the Puritans, it was extremely difficult, upon many Accounts: There were *warm* People, of *other Persuasions*, that desired different Alterations. The gratifying *one* Party had only been encreasing the *Importunity* of *others*. It was the wise *Maxim* of the Queen's Government, to preserve a *Medium* among them all; and, having once formed a *moderate* and *comprehensive* Establishment, to support *that*, against the *Attacks* of those who were for introducing a *particular* Scheme. 'Tis easy for Mr. N. or any other Gentleman, to *draw Plans* of Churches and Establishments, or *invent Methods* to *change* or to *subvert* and *destroy* them. But when these *Schemes*, which seem mighty *plausible* in a *private Study*, come to be laid before the *Publick*, and attempted to be put in *Execution*, *Difficulties* and *Dangers* unforeseen commonly *arise*, to *interrupt* their *Success*, and *disappoint*, at least, if not *ruin* the *Authors* of them. The *Opinions*, the *Passions*, the *Interests* of Mankind, are not so easily *reconciled* and *conducted*, as is sometimes imagin'd. Nor is it so easy a Matter to *change* and *alter* the *establish'd* Religion of a Country. It is, beyond Dispute, incumbent upon every Govern-

T 2

ment,

ment, to endeavour to remove out of the publick Establishment every thing that, in their Opinion, is *really sinful*, and will expose them to the Displeasure of Almighty God, to whom Rulers, as well as Subjects, are accountable for their Conduct. But when the Dispute is, whether the *ceremonial* and *external* Parts of Religion shall be modell'd in *this* or the *other* particular *Form*, it becomes a Matter of *civil Prudence*, more than religious Duty; and the *Peace* and *Welfare* of the *Community*, as well as the Safety of the Government (especially when the *Title* is *disputed*) ought to have great Weight in deciding the Question. Queen *Elizabeth* found the *Papists* very watchful Enemies, and there was no Topick they insisted more earnestly upon than the *Uncertainty* and *Changeableness* of the *Protestant* Religion. The famous Abbot *Feckengham* made it the Rule by which Men were to distinguish between true Religion and the Counterfeit, which is the most *stayed* Religion, and always the most agreeable to *it self*. It may, perhaps, have the greater Weight with Mr. *N.* That his *Favourite*, Archbishop *Heath*, who (he says) spoke so elegantly and justly against the *Act of Uniformity*, declares himself of the same Opinion

Strype's Ann.

Vol. 1. p. 75.

Strype's Ap-

pen. p. 8.

Opinion with the Abbot, *that by leaping* (as he calls it) *out of Peter's Ship,* we hazard our selves to be overwhelmed and drown'd in the Waters of Schism, Sects and Divisions. It was their common Accusation of the Protestants, that they were *inconsistent* with themselves, and Lovers of *Novelty*. It was therefore prudent to give *such* malicious *Adversaries* as little Advantage as possible. 'Tis certain, indeed, that a *new Truth* is preferable to an *old Error*: But from hence it doth by no means follow, that a *new Dress* was more advisable than one the People were accusom'd to, at a *Functure* when, it was past Dispute, designing Men would have improved the Alteration to the Disadvantage of the Protestant Religion, as well as the Government; there was Hazard, as was observed before, of driving the People by Thousands to become Atheists or Papists. It was therefore an Act of Wisdom to fix upon King Edward's Plan, which had been before received; and to adhere to that, when there was nothing material objected to it. Besides, the Uncertainty of the Puritan Demands made it advisable, for the Government, to suspend an Affair of so much Importance as changing the establish'd Form of Worship, till they

Vid. Strype,
p. 112.

Vid. Sum of a
Speech in the
House of
Commons.

who desired the Change *had fixed* upon their Alterations. At *first*, their *Demands* seem'd to have been very few, till, by the *Connivance* of the Government, they had engaged *great Part* of the *ignorant Populace*, and some Persons of *Consequence*, on their Side. Flush'd with this Success, they *publickly inveigh* against *those* very Persons whose Indulgence, by allowing them *considerable Stations* in the *Church*, had given them an Opportunity thus to shew their *unquiet Disposition*. So far were they from being abridged of their Liberty, that they really grew giddy with it. Instead of removing the *Cap* and the *Surplice*, their *first Complaint*, they were for *subverting* the *whole Constitution*, and introducing a Scheme *entirely new* in every Part, more *rigid Doctrine*, a *popular Discipline*, and an *undetermin'd* Form of Worship. The *Differences* being so great, 'twas impossible to satisfy them, without an entire Change: And therefore, as nothing but the *total Subversion* of King *Edward's* Reformation, and the *Introduction* of the *Geneva Platform*, would content them, it would have been *very imprudent*, to have *awaken'd other Demands*, or *disobliged other* Persons by an *useless Attempt* to satisfy the *Puritans*,
with

with making *some* Changes, when, as it appears by their *whole* Conduct, *Petitions, Admonitions, &c.* they could *only* be pleased with *changing* the *whole*. Besides, the *Nonconformists* seem to have had so strong a *Propensity* to *Division*, that they *split* into Parties among *themselves*; tho' it was so much their Interest, and so natural for them, as a *Minority*, to have kept united. The *Brownists* or *Independents* were fierce Adversaries to the *Presbyterians*; they treated *each other* with *almost* as severe Language as *either* of them had used to the *Church*. Such a *Division* made it still more impracticable to give them real Satisfaction, by any Changes in the Establishment. But, even *before* this *grand Division*, they were far from being agreed among themselves; and afterwards, when they were thus divided, each Party had its Subdivision. The Lord Treasurer *Burleigh* is above the Imputation of misrepresenting their Conduct, and is by Mr. N. number'd among their ^{N's History,} Friends: Let us then hear his Lordship. _{p. 201.}

" It cannot (says this great Man) ^{Burleigh's} be unknown to all that have any ^{Speech.}
 " Taste of Rule, no, not to any that ^{Strype's Parker}
 " hath but a Family to rule, or a Ship ^{p. 458.}
 " to govern, but that if the Party that ^{Ann. 1573.}
 " hath Charge to command, and they
 " whom

" whom he shall command, fall to such
 " *Difference*, as the Governor continu-
 " ing his Course by the ordinary Rules
 " establish'd, and the Persons underneath
 " him shall not only forbear to follow
 " his Directions, but shall, *among them-*
 " *selves*, condemn them, and shall *de-*
 " *vis*e others of their own Imagination ;
 " yea, shall, *among themselves*, devise
 " a NEW *Variety* of Orders, so as they
 " shall even, *among themselves*, CON-
 " TEND about their *own Inventions*,
 " not agreeing one Part with another ;
 " yea, shall I add, that which her Ma-
 " jesty findeth to be too true, if some
 " shall, when *they* have fantasied *new*
 " *Orders* at one time, at another MIS-
 " LIKE *their own* ; in such confused
 " Disorders of any Government, what
 " may be thought must ensue to that
 " State ? &c.

This Speech was delivered several
 Years *before* the Rise of the *Brownists*,
 which Mr. N. places in the Year 1581.
 So that all this *Uncertainty* and *Varie-*
ty attended their Schemes, even before
 that *grand* Division among them.

We find a like Account in Mr. *Strype's*
 Life of *Whitgift*. " The *Disciplina-*
 Life of *Whit-* " *rians* had this Year drawn up a *more*
gift, p. 247. " *precise* and exact *Platform* of Disci-
 ANN. 1585. " *pline* (as they imagined) for the
 " Govern-

“ Government of the Church; but *va-*
 “ *rying* in some things from the former,
 “ *which*, nevertheless, they affirm’d,
 “ *was according to the Prescript of the*
 “ *Word of God.* For about the Year
 “ 1583, (when as before that time, the
 “ PLATFORM of GENEVA *had been fol-*
 “ *lowed by the Puritans*) a particular
 “ Draught was made for *England*,
 “ with a *new* Form of Common Prayer
 “ to be used in Publick, therein pre-
 “ scribed. The Year ensuing, in Par-
 “ liament time, came forth the Plat-
 “ form, *amended and rectified*, as a
 “ *most perfect* Pattern for *all* Churches.
 “ By Virtue of which Platform, *all* the
 “ *present* practis’d *Orders, Laws, and*
 “ *Ceremonies*, were to be cut off at one
 “ *Blow*; and *this* was labour’d then
 “ to be *established*. But it prevailed
 “ not. *Shortly* after the Parliament
 “ was broken up, *this Platform* was
 “ found again to have *Things amiss* in
 “ it; and was committed to *Travers*,
 “ and by him underwent a *new Review*
 “ and *Correction*.

It may not be improper to take No-
 tice of one Particular, in the very Con-
 stitution of their Church, upon which
 they were greatly divided; the rather,
 because the *History of the Puritans* is
 silent upon this Head. We find there,

A full and
 plain Declara-
 tion of Eccle-
 siastical Disci-
 pline out of
 the Word of
 God, and the
 Declining of
 the

and

the Church
of England,
from the
same,

p. 138. 151.
The Book by
Travers, with
a Dedication
by Cartwright.

and in the Admonition, only *three* Officers in the Puritanical Church; Pastors, Lay-Elders, and Deacons. But why does Mr. *N.* take no Notice of *Doctors*? Were not a considerable Party of Puritans for having Doctors, as a *fourth* Sort or Order of Church Officers? Were not *Cartwright*, *Travers*, and many leading Puritans, of this Opinion? Did they not make them of divine Appointment? "Let us follow (*say they*) that certain Rule which the Lord hath prescribed. Let Pastors and DOCTORS be assigned unto Churches, who are only the ordinary and perpetual Ministers of the Word of God, appointed to the Edification of the Church." Soon after it is added, "Let us fetch the Manner and Fashion of our examining, chusing, and ordaining, out of the Scriptures. Let *Doctors* be appointed to teach and catechise the rude and ignorant. Let Pastors be ordained to minister the Sacraments, and apply the general Doctrine to the particular Uses and Occasions of the Church.

Mr. *Fuller* makes a Remark, that the *Liturgy* was supported by its Opposers: In Confirmation of which, he relates a pretty remarkable Story. Some complain'd against the Liturgy

to

“ to the Lord *Burleigh*, of whom he
 “ demanded, *whether they desired the*
 “ *taking away thereof?* They answer’d,
 “ No; but *only the Amendment* of what
 “ was *offensive* therein. He required
 “ them to make a better, such as they
 “ would have *settled* in the stead there-
 “ of. Whereupon,

“ The *first Classis* framed a new
 “ one, somewhat according to the
 “ *Form of Geneva*.

“ The *second*, DISLIKING it, *alter’d*
 “ it in SIX HUNDRED Particulars.

“ The *third* QUARRELL’D at *these*
 “ *Alterations*, and resolved on a *new*
 “ *Model*.

“ The *fourth Classis* DISSENTED from
 “ the *former*.

“ Thus, because they could not agree
 “ among themselves, that wise Statef-
 “ man put them off for the present,
 “ until they should present him a Pat-
 “ tern with a perfect Consent.

The very *Form* of their *Subscription*
 to their *Holy Discipline* confirms this
 Account. As much *Haste* as they were
 in to *obtrude* it upon the World, it
 plainly appears *from thence*, it was not
 fully *agreed* and *settled* among *them-*
selves. The *Form* of their *Subscription*
 was after *this manner*: “ This Dis-

“ *cipline* we allow as a godly *Discipline*,
 “ and

N’s History
 Appen. p. 623.

“ and agreeable to the Word of God ;
 “ (yet so as we may be first satisfied in
 “ the things here-under noted) and de-
 “ fire the same, so acknowledged by
 “ us, to be further’d by all lawful
 “ Means ; that, by publick Authority
 “ of the Magistrate, and of our Church,
 “ it may be *establiſh’d*.” A very *me-
 thodical* Proceeding ; establiſh it *first*,
 then settle and adjust it!

The *Queen* herself was so much concern’d in *supporting* the *Protestant Establishment*, that it is but Justice to her Memory, since her Conduct has been impeached, to lay before the Reader the Maxims upon which that *wise Princess* proceeded. These are preserved to us in an authentick MS. containing a Message she sent upon this Subject to the House of Commons.

Vid. N’s Hist. This ought to be quoted at length,
 p. 481. because Mr. N. has given a very *im-
 perfect* Abridgment, *omitting* some
 of the most material Parts of it, and
 yet *marks* it, as if it was *exactly* and
completely quoted.

Life of Whit- “ Her Majesty is fully resolved, of
 gift, p. 260. “ her own *Reading* and Princely *Judg-
 ment*, upon the Truth of the Reformation, which we have already ; and
 “ mindeth not now to begin to settle
 “ herself, in Causes of Religion.
 “ Her

“ Her Majesty hath been *confirmed*
 “ in her said *Judgment* of the present
 “ Reformation, by the *Letters* and
 “ *Writings* of the *most famous Men* in
 “ *Christendom*, as well of her own
 “ *Dominions*, as of *other Countries*.

“ Her Majesty thinks it very *uncon-*
 “ *venient*, and dangerous, *while* our
 “ *Enemies* are *labouring* to overthrow
 “ the *Religion established*, as *false* and
 “ *erroneous*, that we, by *new Dispu-*
 “ *tations*, should seem *our selves* to
 “ *doubt* thereof.

“ Her Majesty hath fully *consider'd*,
 “ not only of the *Exceptions* that are
 “ made against the present Reformati-
 “ on, and doth find them *frivolous*,
 “ but also of the *Platform* that is
 “ desired, and accounteth it most pre-
 “ judicial unto the *Religion established*,
 “ to her Crown, to her *Government*,
 “ and to HER SUBJECTS.

“ Her Majesty thinketh, that tho'
 “ it were granted, that some Things
 “ were amiss in the Church, yet seeing
 “ she is fully persuaded, and knoweth
 “ it to be true, that for the very *Sub-*
 “ *stance* and *Grounds* of *true Religion*,
 “ no Man living can justly controul
 “ them; to make *every Day* NEW
 “ Laws in Matters of *Circumstances*,
 “ and of *less Moment* (*especially touch-*
 “ ing

“ ing Religion) were Means to breed
 “ great *Lightness* in her Subjects, to
 “ nourish an *unstay'd* Humour in them,
 “ in seeking still for Exchanges. *Ma-*
 “ *lum est reipublicæ noxium, assuefieri*
 “ *homines ad facilitatem mutandarum*
 “ *legum.*

N's History,
 p. 140.

But it is said for them, by Mr. N. tho' they, who were no *Friends* to *Toleration*, did not say it for *themselves*, why shou'd not there have been an *Indulgence* or *Toleration* for *tender Consciences*? In Answer to which it may be observed, that altho' a *legal Toleration in Form* was not granted, yet they had an *Indulgence* that amounted to much more. The *peaceable* and quiet *Part* of them, notwithstanding their *Non-conformity*, were allow'd to hold *Preferments* in the establish'd Church; and so *mild* and *favourable* was the Government and the Bishops, that many who could not come under the Character of *peaceable* and quiet, enjoy'd the *same* Indulgence. “ When they
 “ *refused* the Use of some *Ceremonies*
 “ and *Rites*, as superstitious, they
 “ were tolerated with *much* *Connivance* and *Gentleness*.” For this we have no less Authority than Sir *Francis Walsingham*; they enjoy'd not only the *Freedom* of a *Toleration*, but, together with

with it, reap'd the *Benefits* of an *Establishment*. So that, in general, great Care was taken of *those* tender Consciences that were *accompanied* with *quiet Spirits*; or, according to Mr. N's own Doctrine, as far as was thought *consistent* with the *Peace of the Government*^{p. 147.} *they lived under*. It could hardly be expected, that those whom Mr. Fuller calls *fierce* and *fiery* should be entrusted with a Power of overturning a *well-concerted Establishment*, which the Government approved of, and was *determin'd* to support. If these Men could *enflame the Populace thro' the Nation* under a *Connivance*, what could be expected from them when they acted by a *legal Authority*? As the Government, therefore, was far from thinking it *advisable* to *subvert* the *established Church*, 'tis no wonder they did not chuse to *arm* its *avow'd Adversaries* with *Weapons* for its Destruction. They *themselves* desired *no Toleration*, they *expressly* disclaim and *refuse* one, when something of that Sort seems to have been intended for them. There is a warm Declaration of theirs *still extant* upon this Point, directed to those who labour to root out the Weeds of Popery. "As for you, dear Brethren, whom ^{Part of a Reg.} God hath call'd into the *Brunt* of ^{p. 18.} *the*

“ *the Battle, the Lord keep you con-*
 “ *stant, that ye yield neither to TOLE-*
 “ *RATION, neither to any other subtil*
 “ *Perfuasions of Dispensations, or Li-*
 “ *cences, which were to fortify their*
 “ *Romish Practices: But, as you fight*
 “ *the Lord's Fight, be valiant. —*
 “ *The Matter is not so small as the*
 “ *World doth take it; it will appear,*
 “ *before all be ended, what an hard*
 “ *thing it is to cut off the Rags of the*
 “ *Hydra of Rome. — Let us not make*
 “ *the Heritage of God as a Bird of ma-*
 “ *ny Colours, holding of divers Reli-*
 “ *gions — but rather let us take away,*
 “ *if we can, the Names, Memories,*
 “ *and all Monuments of Popery.*” Who
 were meant by this Description, *in the*
Year 1570, needs no Explanation. The
Bishops and Clergy of the Church of
England were then constantly repre-
 sented as bearing the *Names*, and
 supporting the *Monuments* of Popery.
 Agreeably to this Exhortation of YIELD-
 ING to no *Toleration*, nor accepting any
 Indulgence, in all their *Petitions, Ad-*
monitions, Supplications, &c. we see
nothing of a *Toleration* for themselves
 only, but their *single Request or Com-*
mand, in which ever *Stile* they speak,
 is, the *absolute Overtbrow* of the *esta-*
blished Government and Worship, and
 the

the *Introduction* of *their own*, with *Penalties*, even *sharp Punishments* to be inflicted upon those who did not comply with it. “ Both Parties (Mr. N. *N’s History*,

“ says) agreed too well in asserting the *p. 147.*

“ *Necessity* of an *Uniformity* of publick
 “ *Worship*, and of calling in the *Sword*
 “ of the *Magistrate* for the *Support* and
 “ *Defence* of their several *Principles*.”

Whether the Church Party deserve to be thus *equally* charged with the other, the judicious Reader will suspend his Judgment, till Mr. N. has produced an *Instance* of above *five hundred* Clergymen at *one time* beneficed in a *Puritan* Church, who not only *publickly* declared their *Dislike* of its Constitution, and Dissent from it, but also *openly* avow’d their *Design* to *overthrow* it. However, we may take it for granted from his Account, had it not been otherwise proved, that the *Puritans* were for a *strict Uniformity*, to be supported by *Persecution* ; and that a *Toleration*, either for *themselves* or for *others*, was *no Part* of their *Design* or their *Desire*.

There was a Circumstance in Queen *Elizabeth’s* Affairs, that made it extremely difficult for her to grant a *formal* Toleration to some of her Subjects, when she refused the same to the *principal Powers* of *Europe*, who

U

warmly

warmly interposed in Favour of others of them. 'Twas *more advantageous* for the *Puritans*, and *more safe* for her, to *connive* at their *Nonconformity*, and *indulge* them in the *Enjoyment* of *Church Preferments*. They are to *thank themselves*, if this Indulgence was in some Instances diminish'd, and *their Friends* are indebted to *their Conduct*, that the same Mildness and Indulgence were not fully continued. Had that warm *Zeal*, which enflam'd the *Protestant* Populace throughout the Nation, been employ'd to convince the *Papists* of their Errors, they had *promoted* the Interest of *true Religion*; they had *done* their *Country* good *Service*, and *prevented* much *Trouble* and *Vexation* to the *Government*; and, in all human Probability, would still have enjoyed that *Favour and Indulgence*, of which they had so *large Experience*, till their *own Behaviour* lessen'd it.

Mr. Rapin was so *sensible* of the *Difficulties* that attended the granting a *formal Toleration*, that, as much a *Friend* as he is to *Liberty*, he would not determine, whether the Puritans had Reason to complain upon that Head. "The *Presbyterians* (says he) "*think* also, they have Cause to complain of the Statute enacted in this "*Reign.*"

“Reign.” [’Tis probable he means that made 35 *Eliz. Cap. 1.* for the preventing and avoiding of such great Inconveniencies and Perils as might happen and grow by the wicked and dangerous Practices of seditious Sectaries, and disloyal Persons] “which debar’d them from Liberty of Conscience, tho’ they were Protestants. *I shall not* (says he) *take upon me to determine, whether they had Reason to complain of this Rigour.*

The Reader will observe, that in all the foregoing Account of the *Temper, Designs and Behaviour* of the *Puritans*, nothing is quoted from *Dr. Heylin* or *Mr. Collier*, whose Principles *Mr. N.* objects to, as being *too zealous* for the *Hierarchy*; tho’ it is utterly impossible for any Man to be more intemperately zealous for it, than *most* of his Witnesses are against it—The State of the Evidence, therefore, between us stands thus: On the *Side* of the *Puritans*, this Gentleman has produced *their own* Petitions, Letters, Representations, chiefly from a Manuscript, of whose Author or Credit the World is altogether ignorant—For the *Queen, the Ministry and Bishops*, Quotations have been made in the *very Words* of the Authors; from *Mr. Fuller*, Bishop *Bur-*

net, and Mr. *Strype*, whom Mr. *N.* himself acknowledges the *chief* Ecclesiastical Historians of those Times; and from the *most authentick* and *applauded* Pieces of the *Puritans* themselves.

Upon the whole, it appears, by this *unexceptionable Evidence*, that *Queen Elizabeth* was really a *Protestant*—that she *wisely* fixed upon the *best* and *most comprehensive* Scheme of a reformed Church—That the *narrow Platform* of the *Puritans* was liable to strong *Objections*, and would have been attended with many *Inconveniencies*—That it was not *Liberty*, but a *Power to persecute*, which they contended for—That the *Queen* and *Bishops* treated them with remarkable *Lenity* and *Favour*, and permitted *great Numbers* of them to enjoy *Preferments* in the Church, even *many* of the most *zealous* and *active* of the Party—That the *Disturbances* caused by *themselves* made it necessary to require a *Conformity somewhat more regular*—And afterwards, *their violent* and *outrageous Attempts* to *subvert the Constitution*, compell'd the *Government* to *secure itself*, and punish *some* of them.

What is said with Respect to this *unquiet* and *troublesome Behaviour*, is not intended as a Charge against every
indi-

individual Person that went by the Name of a *Puritan*, but as an Account of the Principles and general Behaviour of the Party; chiefly taken from *Writings* drawn up with their *general Consent* or Approbation. Nor is it pretended, that *every Action* of every Person concerned in the Administration, either in *Church* or *State*, was *perfectly* unexceptionable; and therefore, 'tis no just Objection to the *settled Maxims* and Conduct of the Government, to produce in a Course of *many Years*, some Deviations from general Rules. There might, on one Hand, be Magistrates, Bishops, or Ecclesiastical Commissioners, who were *too remiss* and negligent, or some Instances, on the other Hand, where the Reins of Discipline and Government were held *too streight*: Inferior Officers likewise might sometimes be exorbitant in their Fees. The same will happen in all Courts, *Civil* as well as Ecclesiastical: But the Constitution is not therefore bad, because a *Judge*, a *Mayor*, or a *Justice of Peace*, has *sometimes* acted improperly; or an Attorney or a Bailiff made an extravagant Bill or Demand. It plainly appears, that the *general Conduct* of the Governors in *Church* and *State* was very *suitable* to the *Times* in which they lived, and the

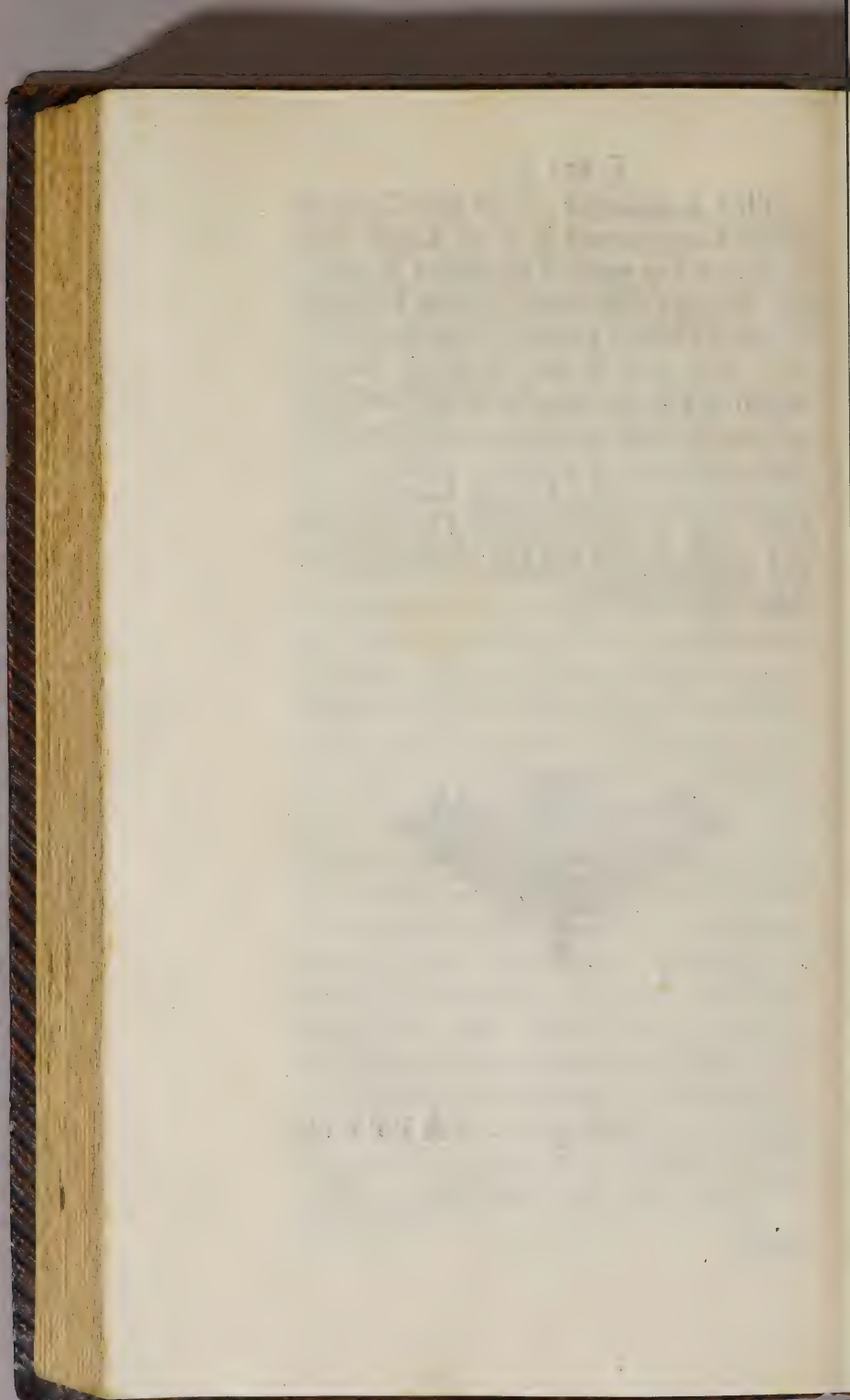
Persons with whom they were engaged. The true Question is not, how a *particular Man* acted in a particular Case? but whether the *Establishment* of the *Protestant Church of England* was founded upon a *just* and *proper Basis*? and if it was, then *they* were culpable who endeavour'd to *subvert* it, and justly *obnoxious* to the *State*, if they endeavour'd that *Subversion* by illegal Methods and *Violence*.

Queen *Elizabeth's* is universally acknowledged to be a very *wise* and *careful Administration*. 'Tis therefore no Wonder, that *such* an Administration endeavour'd so support so good an *Establishment*, not indeed absolutely perfect, but *greatly preferable* to any other proposed by its Adversaries. The *Queen* and her *Ministry* had too great a Regard both for the *Interest of Religion*, and the *Safety* of the *State*, not to have *some* publick Establishment; and when they had *one*, which was the *Result* of much *Consideration*, and had now been appointed, the *third Time*, by the Legislature, they would not suffer it to be violently *overthrown*, without knowing what was to be introduced in the Place of it; or how the *Throne* it self could be *safe* in such an *important Alteration*.

This

This is sufficient to set the Conduct of the Government in a just Light, and to *restore* the *publick Measures* to their *due Praise*; Measures! which brought so much *Honour* to that *renowned Princess*, who was at the *Head* of them; which so *effectually established* the *Protestant Religion at home*, and so *powerfully supported it abroad*; which were so *beneficial* to the *English Nation*, and have been so *justly admired* by the *best and greatest Men* the *last* or the *present Age* has produced.







APPENDIX.



IS the Design of this Appendix to to remark *some* of those Mistakes and false Quotations to be found in the *History of the Puritans*, which could not, without too much Interruption, be mentioned in the former Part of this Work. The Number might have been considerably encreased; but what is here collected, together with the Mistakes taken Notice of before, will be sufficient to convince the Reader, that if Mr. N. intended an *accurate* or *impartial* History, he has greatly fail'd in the Execution of his Design. Were these Errors less frequent or less obvious; did they favour *one* Side as well as the *other*, he would have a better Title to plead *Inadvertency*. But when his Readers observe, that his chief Mistakes are in *one Strain*, viz. to blacken the Establishment, and to heighten the Character of those that opposed it, Mr. N. must submit to their Judgment, whether *such* Mistakes could be involuntary and undesigned.

N's Hist. p. 2. 'The Legislature, in the 25th Year of Edward III. passed an Act, called, a Statute of Provisors, whereby it is *enacted*, That the King and other Lords shall present unto Benefices of their own or their Ancestors Foundation, and not the Bishop of Rome.

This Mr. N. quotes and marks as a *Clause* in the Act of Parliament, whereas it is only the *Title* of the Act, and no Clause in the Act itself. This Gentleman is extremely careless in quoting *Acts* of

of Parliament. Thus, pag. 3. the Statute called, *Premunire* Enacts, That if any (in general, Clergy or Laity) purchase Bulls, &c. from Rome. Whereas Mr. N. says, if any of the Clergy did purchase, &c. which he marks as the very Words of the Act; and so he does the Penalty—*Their Persons to be imprisoned*; but the Act says, ‘That they be attached by their Bodies, if they may be found, and brought before the King and Council, there to answer to the Cases aforesaid; or that Process be made against them, &c.’ In the same Page, says Mr. N. ‘The Canons of the Convocation were binding, tho’ confirmed by no Authority but their own, till the Act of Supremacy took Place.” ’Twas not the Act of Supremacy, but another Law, called, the Submission of the Clergy, and Restraint of Appeals, that related to the making of Canons.

N’s Hist. p. 3. ‘John Wickliffe was born at Wickliffe in Yorkshire, about the Year 1324, and was educated in Queen’s College, Oxford, where he was Divinity Professor.”

Church Hist. lib. 4. p. 130. Mr. Fuller says, ‘We can give no Account of Wickliffe’s Birth, Parentage—only we find an antient Family of Wickliffs in the Bishoprick of Durham. As for this our Wickliffe, History, at the very first, meets with him a Man and full grown, yea, Graduate of Merton College in Oxford.

The Professorship of Divinity was founded many Years after, by Henry VIII.

As to Wickliffe’s Opinions, Mr. Fuller says, they were like the Stones on Salisbury Plain, falsely reported; no two can count them alike. Those he has quoted are taken from his greatest Adversary; and he complains what Pity it is we want Wickliffe’s Works, to hear him speak in his own Behalf. Mr. N. has even gone beyond the Catalogue in Fuller, tho’ that was compos’d by his greatest Adversary, and imputed Opinions to him, not to be found there; in particular, that significant Ceremonies in religious Worship are unlawful; and he has omitted several which are directly against the Notions of the Puritans. For Instance, that Deacons may preach. Art. 13. And that it is lawful, in Causes Ecclesiastical, and Matters of Faith,

Faith, after the Bishop's Sentence, to *appeal* to the *secular Prince*. Vid. N. 146. & *alib*. To add Credit to the Puritan Side, Mr. N. mentions *Wickliffe* as maintaining the same Opinions as they did; but takes no Notice how he differed from them.

N's Hist. p. 5. ' After some Time, a *Controversy* arose between the Houses of *York* and *Lancaster*, ' about the Right of Succession to the Crown, which ' was favourable to *Wickliffe*.

A little after Mr. N. says, *Wickliffe* died in the Year 1384. The Disputes between the Houses of *York* and *Lancaster* began in the Year 1399, when *Richard II.* was deposed, fifteen Years after *Wickliffe's Death*.

N's Hist. p. 26. Art. 5. ' The Clergy were to exhort their Parishioners to teach their Children the Lord's Prayer, Creed, and Ten Commandments, ' in *English*.

And every Incumbent was to explain these, one Article a Day, 'till the People were instructed in them. Of this useful Injunction Mr. N. takes no Notice.

N's Hist. p. 32. ' The true Cause of *Cromwell's* Fall was, the Share he had in the King's Marriage with the Lady *Anne* of *Cleves*, whom his Majesty took an Aversion to as soon as he saw her.

Bishop *Burnet* expressly contradicts this. His Remark upon the King's creating him Earl of *Essex*, after his Marriage with *Anne* of *Cleves*, is in these Words: ' This shews, that the true Causes of *Cromwell's* Fall must be founded in some other thing than ' his making up the King's Marriage, who had never ' thus raised his Title, if he had intended so soon to ' pull him down.' Hist. Reform. Vol. I. Pag. 275.

N's Hist. p. 38, 39. ' A Form of Procession was published in *English*, entituled, An Exhortation to Prayer—Also a Litany—Collects were placed ' at the End, with some Psalms, and a Paraphrase on the Lord's Prayer.

No

No Psalms, or Paraphrase on the Lord's Prayer, at the End of the Litany. There are two Editions of this Exhortation, &c. in *St. John's Library, Cambridge*; one printed in 1544, the other in 1546; in neither of these are any Psalms, or Paraphrase on the Lord's Prayer.

N's Hist. p. 47. ' The Book of Homilies consisted of Twelve Discourses on the following Arguments.

Mr. N's Titles.

Real Titles.

- | | | | | |
|--|--|---|--------------------------------------|--------------------------------------|
| <ol style="list-style-type: none"> 1. Concerning the Use of the Scriptures. 2. Of the Misery of Mankind, by Sin. 3. Of their Salvation by Christ. | <table border="0"> <tr> <td style="border-left: 1px solid black; padding-left: 5px;">1. A Fruitful Exhortation to the Reading of Holy Scripture.</td> </tr> <tr> <td style="border-left: 1px solid black; padding-left: 5px;">2. Of the Misery of Mankind, by Sin.</td> </tr> <tr> <td style="border-left: 1px solid black; padding-left: 5px;">3. Of the Salvation of all Mankynde.</td> </tr> </table> | 1. A Fruitful Exhortation to the Reading of Holy Scripture. | 2. Of the Misery of Mankind, by Sin. | 3. Of the Salvation of all Mankynde. |
| 1. A Fruitful Exhortation to the Reading of Holy Scripture. | | | | |
| 2. Of the Misery of Mankind, by Sin. | | | | |
| 3. Of the Salvation of all Mankynde. | | | | |

There are some other Variations in other Articles; but this is particularly taken Notice of, to shew the Sentiments of the *first* Reformers upon *universal* Redemption. One of the Injunctions that follow confirms this, where it is directed, that *Erasmus's* Paraphrase should be set up in every Church.

N's Hist. p. 49. ' How sadly this Bidding of Prayer has been abused of late by some Divines, to the ENTIRE Omission of the Duty it self, is too well known to need a Remark.

Are there no Prayers then in the Church of *England*, unless they are offered by the Minister in the Pulpit? The most that can be inferred is, that the Clergyman who preaches does not use any Prayer in the *Pulpit*, except the Lord's Prayer. But sure the Duty of Prayer is not *entirely omitted*, when almost an Hour has been before employed in that very Duty.

N's Hist. p. 50. ' The Parliament that met, *November 9.* (the Statute-Book says *November 4.*) made an Act concerning the Admission of Bishops into their Sees, which sets forth, that the Manner of

of chusing Bishops by a *Conge d'Elire*, being but the Shadow of an Election, all Bishops hereafter shall be appointed by the King's Letters Patents only, and *shall continue the Exercise of their Jurisdiction DURANTE BENEPLACITO, or durante vita naturali, si tamdiu se bene gesserint.*

'Tis a strange Liberty this Gentleman takes with the Laws of his Country. Is there a single Word like this in the Statute it self, or in B. Burnet's Abridgment of it? The Words of this Statute, 1 *Edw. 6. c. 2.* are these: 'Be it Enacted — That from henceforth no *Conge d'Elire* be granted, nor Election of any Archbishop, or Bishop, by the Dean and Chapter made, but that the King may, by his Letters Patents, at all Times, when any Archbishoprick or Bishoprick is void, confer the same to any Person whom the King shall think meet; the which Collation so by the King's Letters Patents made and delivered to the Person to whom the King shall confer the same, Archbishoprick or Bishoprick, or to the sufficient Proctor and Attorney, shall stand to ALL Intents, Constructions and Purposes, to as much and the same Effect, as tho' *Conge d'Elire* had been given, the Election duly made, and the same confirmed, and thereupon the said Person to whom the said Archbishoprick, Bishoprick, or Suffraganship, is so conferred, collated, or given, may be consecrated, and *sue his Livery, or Ouster le main*, and do other things, as well as if the said Ceremonies and Elections had been done and made." Mr. N. adds in the same Page, 'One of the first Patents with this Clause is that of Dr. Barlow — in the Second Year of the King's Reign; but all the rest of the Bishops afterwards took out Letters Patents for their Bishopricks with the same Clause." Bishop Burnet, vol. II. p. 150. in the Seventh Year of the King's Reign, says, Ridley and Thirlbey were made Bishops of London and Norwich. 'Both were, according to the common Form, to be Bishops *durante vita naturali, during Life.*" 'Mr. N. goes on: 'In this the Archbishop had a principal Hand; for it was his Judgment, that the Exercise of all Episcopal Jurisdiction depended upon the Prince; and that as

he

Hist. Reform.
p. 218.

‘ he gave it, he might restrain it, or take it away at
‘ *his Pleasure.*” This Assertion is supported by no
Quotation ; and yet Mr. N. affirms in his Preface,
he has cited *his Authorities in the Margin.* The Act
of Parliament above quoted sufficiently explains the
Nature and Design of these Letters. Bishop Burnet
makes the following Remark upon the Subject.
‘ *By these Letters Patents it is clear, that the Epis-*
‘ *copal Function was acknowledged to be of divine*
‘ *Appointment; and that the Person was no other*
‘ *way named by the King, than as Lay Patrons pre-*
‘ *sent to Livings; only the Bishop was legally autho-*
‘ *rized in such a Part of the King’s Dominions to*
‘ *execute that Function, which was to be derived to*
‘ *him by Imposition of Hands.* Therefore here was
‘ *no Pretence for denying that such Persons were*
‘ *true Bishops, and for saying, as some have done,*
‘ *that they were not from Christ, but from the King.*”

In the next Page, 51. Mr. N. asserts a Fact abso-
lutely false, which he pretends to ground upon the
same Statute (*viz.* 1 Edw. 6. c. 2.) that was or ought to
have been before him. His Assertion is this: ‘ By
‘ *this Law Causes concerning Wills and Marriages*
‘ *were removed into the Courts of Westminster Hall.*

The Reverse of this is true; these Causes were con-
tinued in the Ecclesiastical Courts, and the manner
of Proceeding there only regulated. The Words of
the Statute are these: ‘ Be it enacted, that all Sum-
‘ mons and Citations, or other *Process Ecclesiastical*
‘ in all Suits and Causes of Instance betwixt Party
‘ and Party, and all Causes of Correction, and all
‘ Causes of *Bastardy or Bigamy, or Inquiry de jure*
‘ *patronatus, Probates of Testaments, and Commis-*
‘ *sions of Administrations of Persons deceased; and*
‘ *all Acquittances of and upon Accounts made by the*
‘ *Executors, Administrators, or Collectors of Goods*
‘ *of any dead Person, be from the first Day of July*
‘ *next following made in the Name, and with the*
‘ *Stile of the King, as it is in Writs original or ju-*
‘ *dicial, at the common Law.* And that the *Teste*
‘ thereof be in the Name of the *Archbishop or Bishop,*
‘ or other having *Ecclesiastical Jurisdiction, &c.*
How manifest is the Absurdity, to suppose the *Teste*
of

of a Writ from *Westminster Hall* could be in the Name of a *Bishop*, who had no manner of Authority or Jurisdiction there! And how obvious therefore must it be, that *Process Ecclesiastical*, with a *Teste* from a *Bishop*, could only be in Ecclesiastical Courts! What an Idea do such Misrepresentations give of the *History of the Puritans*? What Treatment of *private Writers* are we to expect, when an Author allows himself to give such Accounts of *Acts of Parliament*?

P. 53. Mr. N. has mistaken the Communion Offices published in the Years 1548 and 1549. He gives an imperfect Account of that published in 1548, leaving out several Parts of it, viz. the Exhortation to make Confession; several Texts of Scripture still used upon that Occasion; and, after these, the Prayer, *We do not presume*, &c. This Form he mentions as Part of the publick Liturgy, whereas that published with the Liturgy, in 1549, differed in several material Particulars from that of 1548. A Copy of which is in St. John's Library Cambridge. The Rubric to this Office of 1548 says, *that the Time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying any other Rite or Ceremony of the Mass, until other Order shall be provided*. Which was otherwise ordered in the Year following, for then Auricular Confession was struck out; the Priest took the Sacrament, and, without reading any Exhortation after taking it himself, gave it to the People, as now directed in our present Liturgy.

P. 56. contains an Account of the Disputes about the Vestments. It has been already observed, that Mr. N. has suppressed part of Bishop Burnet's Reasoning upon that Subject, for the Habits; he has at the same time added to that Account the Bishop gives of the Arguments against the Habits; but the worst Part is, the rude and uncharitable Censure he passes upon those Divines who were willing to make the Communion of the Church as extensive as they could--- He describes them in this Manner: ' Those Divines that had stay'd in *England*, and weathered the Storm
' of

of King Henry's Tyranny, by a politic Compliance, and Concealment of their Opinions." For this Language, he quotes no Author.

N's Hist. p. 57. ' It ought to be observed, that this Service-Book was not laid before the Convocation, nor any Representative Body of the Clergy: And whereas it is said to be done by one uniform Agreement, 'tis certain, that Four of the Bishops employed in drawing it, protested against it.

Whether this Book had the formal Approbation of the Clergy in Convocation, or not, 'tis certain by the Preamble, that the *Archbishop of Canterbury, and other learned and discreet Bishops, and other learned Men* of this Realm, did conclude, set forth, and deliver to the King the Book of Common Prayer, &c. As to the protesting Bishops, it had been more unexceptionable, if Mr. N. had quoted the whole Sentence relating to that Matter from Bishop Burnet; which runs thus. ' Others censured the A&T, because it was said to be done by uniform Agreement, tho' Four of the Bishops, that were employed in the drawing of it, protested against it. These were the Bishops of *Norwich Hereford, Chichester, and Westminster.*" Here Mr. N. stops, tho' the Bishop goes on, ' But these had agreed in the main Parts of the Work, tho' in some few Particulars they were not satisfied, which made them dissent from the whole.

P. 59. ' The Popish Rebels (he says) sent the following Articles or Demands to the King. Some of these Mr. N. omits, and curtails others, particularly that remarkable one, which is the 7th with him, but really the 10th, ' That the Bible should be called in, and prohibited." To which he should have added their Reason, *since otherwise the Clergy could not so easily confound the Hereticks.* When Mr. N. was giving an Account of the *Norfolk* Rebellion, it had been very proper to have mentioned the following Passage, which lay before him in Bishop Burnet. ' *Parker, afterwards Archbishop of Canterbury, came among the Rebels, and preached very freely to them of their ill Lives,* their

Burnet Vol. II.
p. 117.

Ibid. p. 118.

‘ their *Rebellion* against the King, and the Robberies
 ‘ they daily committed, by which he was in *great*
 ‘ *Danger of his Life.*

N’s Hist. p. 60. ‘ Complaint being made to the
 ‘ Council, *April 12.* of some Anabaptists that fled
 ‘ out of *Germany* into *England* from the Rustic
 ‘ War, a Commission was ordered to the Archbishop
 ‘ of *Canterbury*, the Bishops of *Ely, Worcester, Chi-*
 ‘ *chester, Lincoln, Rochester*, and some other Divines,
 ‘ any three being a Quorum.

This differs in several Particulars from his Author.
 ‘ On the 12th of *April*, there was a Complaint *Burnet Vol. II.*
 ‘ brought to the Council, that, with the Strangers *p. 111.*
 ‘ that were come into *England*, some of that Per-
 ‘ suasion [Anabaptists] had come over, and were
 ‘ disseminating their Errors, and making *Profelytes*;
 ‘ so a Commission was ordered for the Archbishop
 ‘ of *Canterbury*, the Bishops of *Ely, Worcester, West-*
 ‘ *minster, Chichester, Lincoln, Rochester*, Sir *William*
 ‘ *Petre*, Sir *Thomas Smith*, (were these Divines?)
 ‘ Dr. *Cox*, Dr. *May*, and some others, three of them
 ‘ being a Quorum.

P. 65. ‘ The same Orders (*viz.* a Letter from
 ‘ the Council, to take away Altars) were given
 ‘ to the rest of the Bishops, as appears by the Col-
 ‘ lection in Bishop *Sparrow*.

No mention of any such thing in Bishop *Sparrow*’s
 Collection, which, in King *Edward*’s Reign, has the
 King’s Injunctions, Order of Communion Service,
 Archbishop *Cranmer*’s and *Ridley*’s Articles of Visi-
 tation, the Articles of Religion in *English* and
Latin, and no more.

The Reasons given by Mr. N. are different in ma-
 ny Respects from those Bishop *Burnet* says were given
 by the Council, in their Letter to Bp. *Ridley*. Mr. N.
 says, his were the Reasons for the Alteration. Quære
 where he met with them? no Authority mentioned
 but Bishop *Burnet*, who gives other Reasons.

N’s Hist. p. 68. ‘ By the Oath *Hooper* refused, is
 ‘ meant, the Oath of Supremacy.

X

Mr. Fuller,

Mr. *Fuller*, on the contrary, says, ‘ what this Oath was (because not exprest) is variously conjectured; *Parsons*, to render *Hooper* more odious, will have it the Oath of *Supremacy*; which, in my Opinion, is improbable, it being utterly unlikely, that the King would dispense with any from taking that Oath, wherein his own Dignity was so nearly concerned. I conceive the Oath of *canonical Obedience*, &c.

N’s Hist. p. 69. Here is a very imperfect Account of the Reasons Bishop *Ridley* gave for the Habits; at the same Time, *Additions* made to those given by Bishop *Hooper* against them. They are both to be found in *Fuller’s Church History*, Lib. VII. 404. This Dispute, raised by Bishop *Hooper*, was the Foundation of the Puritanical Controversy; and therefore we are not to be surprized, that Mr. *N*. should be very zealous in the Affair.

P. 70. Mr. *N*’s Words are these: ‘ In which Time (*says Bishop Burnet*) the Matter was in some sort compromised. *Hooper* consenting to be robed in his Habits at his Consecration, and once at Court, but to be dispensed with at other times.

Hist. Reform. Vol. II, p. 166. The Bishop’s Words are these, and no other: ‘ The Business of *Hooper* was now also settled. He was to be attired in the Vestments that were prescribed when he was consecrated, and when he preached before the King, or in his Cathedral, OR IN ANY PUBLIC PLACE; but he was dispensed with upon other Occasions.” Bishop *Hooper*, therefore, of whom so great a Character is given by Mr. *N*. is to be added to the conforming Clergy. He publickly wore those Vestments the Puritans refused; and was so absolutely against them, upon the Article of *Episcopacy*, that, with the Bishoprick of *Gloucester*, he afterwards held the Bishoprick of *Worcester* in commendam. A Circumstance Mr. *N*. thought fit to suppress.

Fuller’s
Church Hist.
Lib. VII.
p. 404.

But Mr. *N*. mentions others with him p. 71. ‘ Most of the reforming Clergy were with *Hooper* in this Controversy.

He

He particularly names the Bishops *Latimer* and *Coverdale*; *Dr. Taylor*, *Philpot*, and *Bradford*; he then adds, and others, who laid down their Lives for the Protestant Faith: And, to bring them all in, he says, soon after, *Cranmer* and *Ridley* in some Ordinations dispensed with the Habits. He apprehended very justly it would add great Credit to the Puritan Side of the Question, if all those pious Martyrs who suffered in Queen *Mary's* Reign were supposed to be Puritans. But this is an Honour of which all his Management can't rob the Church of *England*; they died *Members* of that *Church*, for that Faith, Government, and Worship, which were established in King *Edward's* Reign. These they approved after they *Memoir*: were in Prison, and for these they offered to dispute. *Cranmer*. But let us examine his Catalogue; the first is Bishop *Latimer*. Here Mr. *Fuller* directly contradicts him: 'Nor (says that Historian) have we any Cause to Church Hist. suspect *Latimer* of *Hooper's* Opinion, as disasting Lib. VII. Ceremonies." *Coverdale* was consecrated Bishop, p. 405. and continued so all this Reign; afterwards he removed to *Geneva*, where he contracted some Affection to their Form; but so little was he with them in all Points, that, even after his Return, he assisted at the Consecration of an *Archbishop*, *Dr. Parker*. Those that follow, *Dr. Taylor*, *Philpot* and *Bradford*, all died *Members* of the Church, and continued benefited in it, 'till they were deprived in Queen *Mary's* Time. The Habits put upon *Cranmer*, *Ridley*, &c. when they were degraded, were those they had when they were ordained by the Popish Bishops in King *Henry's* Reign; not those retained in the reformed Church of *England*, which were distinguish'd from the other. The Dislike they express at their Degradation was to those Popish Habits. 'All that ludicrous Burnet Vol. II. Attire was taken, Piece after Piece, from him, p. 333. *Cranmer*, according to the Ceremonies of Degradation which are in Use in the Church of *Rome*." As to Bishop *Hooper* in particular, his Objection seems chiefly to the *Academical Dress*, the scarlet Chimere, and the square Cap; nor did Bishop *Hooper* ever repent of his Submission to the Habits. But foreign Divines are in like manner produced, in order to support this Cause.

P. 69. 'Hooper (says Mr. N) not willing to rely upon his own Judgment, writ to Bucer at Cambridge, and to Peter Martyr at Oxford, who gave their Opinions against the Habits, as Inventions of Antichrist.

Bishop Burnet has given a large Account of what Bucer wrote upon this Head. As a Proof of Mr. N's manner of Writing, the Reader shall have the very Hist. Reform. Words. 'Since these Garments had been used by Vol. II. p. 153. the ancient Fathers, BEFORE POPERY, and might still be of good Use to the Weak, when well understood, and help to maintain the ministerial Dignity, and to shew that the Church did not of any Lightness change old Customs, he (Bucer) thought the retaining of them was expedient." In the next Page Bishop Burnet says, Peter Martyr was also wrote to, and, as he wrote to Bucer, he was fully of his Mind, and approved of all he had wrote about it. Bucer further observes, 'that since these Garments were abused by some to Superstition, and by others, to be Matter of Contention, he wish'd they were taken away, &c." Mr. N. *ibid.* says, that Bucer's Opinion was, that 'Hooper might acquiesce in the Use of them for a Time, till they were taken away by Law." Bishop Burnet, on the contrary, says it, as Part of his Letter, 'On the whole Matter, he thought they sinned who refused to obey the Laws in that Particular." This Mr. N. asserts to be giving an Opinion against the Habits, as Inventions of Antichrist!

N's Hist. p. 73. 'John Alasco did not please the Court Prelates.

'Tis no Wonder he did not, for as Bishop Burnet observes, 'he did not carry himself with that Decency which became a Stranger, so kindly received." But why Court Prelates, or any thing that is intended for a Term of Reproach to those pious Reformers, Cranmer, Ridley, &c.?

N's Hist. p. 74. 'The Articles [of Religion] were not brought into Parliament, nor agreed to in Convocation,

‘ *vocation*, as they ought to have been, and as the
 ‘ Title seems to express.

This is entirely confuted by Archbishop *Wake*, who
 has examined this Matter very fully; his Conclusion
 is this: ‘ These Articles were prepared by the Au- State of the
 ‘ thority of the King and Council, and were agreed Church,
 ‘ to in Convocation; and there subscribed by both p. 599, 600.
 ‘ Houses; and so presently promulged by the King’s
 ‘ Authority, according to Law.

But Mr. *N.* goes on: ‘ When this (the Publica-
 ‘ tion of the Articles with such a Title) was object-
 ‘ ed to, by Archbishop *Cranmer*, as a Fraud, in the
 ‘ next Reign he owned the Charge, but said he was
 ‘ ignorant of the Title, and complained of it to the
 ‘ Council, &c.

Together with the Articles, was published, a
 Catechism; and what Mr. *N.* relates as concerning
 the Articles, belonged only to the Catechism which
 was annexed to them. *Weston*’s Words to *Cranmer*,
 as related by *Fox*, are, ‘ Also you have set forth a
 ‘ Catechism in the Name of the Synod of London.”
 To which *Cranmer* reply’d, ‘ I was ignorant of the
 ‘ setting to of that Title.” The Catechism being
 joined with the other, it was, it seems, understood as
 if both were agreed upon in Convocation; and so it
 was objected to *Cranmer*. In like Manner it was
 observed by the Judges in *Ridley*’s Disputation in the Acts and
 Schools at *Oxford*, that the Catechism was so set Monum.
 forth, as tho’ the whole Convocation had agreed to p. 969.
 it. But this does not relate to the Articles.

N’s Hist. p. 75. ‘ The next Work the Refor-
 ‘ mers were employed in a second Correction of
 ‘ the Common-Prayer Book——The daily Ser-
 ‘ vice began with a short Confession of Sins.

Not so; the Daily Service, in the Review, be-
 gan, as it does now, with the Sentences and Ex-
 hortation; then followed the Confession, &c.
Vid. Book of Common-Prayer 1552. Bishop *Bur-*
net does not say the Service began with the Con-
 fession; but that in the Daily Service they prepared
 a short, but most simple and grave Form of a ge- Hist Reform.
 neral Confession of Sins. But Mr. *N.* goes on. Vol. II. p. 169.

‘ The Communion began with a Rehearsal of the
 ‘ Ten Commandments.” A Mistake. The Com-
 munion began with the Prayer, ‘ Almighty God,
 ‘ unto whom all Hearts, &c. *Vid.* Liturgy 1552.
 Again, ‘ A Pause was made between the Rehear-
 ‘ sal of every Commandment, for the People’s De-
 ‘ votions.” The same *Responses* were made as in
 our present Liturgy. Bishop *Burnet* describes it in
 this manner. A Stop was made at every Com-
 mandment for the People’s Devotion of imploring
 Mercy for their past Offences, and Grace to observe
 it for the Time to come.

Hist. Reform.
Vol. II. p. 170.

N’s *Hist.* p. 79. ‘ A Passage was left in the Pre-
 ‘ face of one of their Service-Books, to this Pur-
 ‘ pose, *That they had gone as far as they could, in*
 ‘ *reforming the Church, considering the Times they*
 ‘ *lived in; and hoped that they that came after them,*
 ‘ *would, as they might, do more.*

Where is this to be met with? Is there any Pre-
 face in King *Edward*’s, Queen *Elizabeth*’s, King
James’s, or the last Review, that has this Passage?

P. 80. Mr. *N.* gives a long Account of *Martin*
Bucer’s Sentiments. He places these in the Year
 1553, AFTER the Review of King *Edward*’s Li-
 turgy; and he quotes Bishop *Burnet*, Vol. 2. p. 156.
 for his Authority. The Account Bishop *Burnet*
 gives of this Matter is BEFORE the Review in the
 Year 1550. ‘ Now (says the Bishop) a Review of
 ‘ the Common-Prayer Book was set about: *Martin*
 ‘ *Bucer* was consulted in it; upon which *Bucer*
 ‘ writ his Opinion. The Substance of it was, that
 ‘ he found all things in the Common Service and
 ‘ daily Prayers were clearly according to the Scrip-
 ‘ tures.” However, he advised several Alterations,
 which the Bishop enumerates, and then adds, ‘ All
 ‘ this I have gathered out the more largely, that it
 ‘ may appear how carefully things were then confi-
 ‘ dered; and that almost, in every Particular, the
 ‘ MOST MATERIAL things which *BUCER* objected to
 ‘ were Corrected afterwards.

After these Corrections were made, viz. in the
 Year 1553, Mr. *N.* introduces *Bucer* as proposing,
 that

that the old Popish Habits *might be* laid aside; when he himself had told us from Mr. *Strype*, that the Year before 1552, 'All Copes and *Vestments* were forbidden throughout *England*. The Prebendaries of St. *Paul's* left off their Hoods, and the Bishops their Crosses, &c. as by Act of Parliament is more at large set forth. *N's Hist.* p. 76.

What Management is this, in order to make so great a Man as *Bucer* object to those very things which were altered by his Advice and Direction? *Bucer*, as appears in Bishop *Burnet*, objected in the Year 1550 to the first Liturgy, which was accordingly altered. Mr. *N.* places his Objections in 1553, which could only be against the Book corrected by his Advice, the second Liturgy.

N's Hist. p. 81. 'Nor was *Cranmer* satisfied with the Liturgy, tho' it had been twice reformed, if we may give Credit to the learned *Bullinger*, who told the Exiles at *Francfort*, that the Archbishop had drawn up a Book of Prayers an hundred times more perfect than that which was then in Being; but the same could not take Place, for that he was matched with such a wicked Clergy and Convocation, and other Enemies.

This groundless Story Mr. *N.* mentions without the least Appearance of Distrust, tho' the Author from whom he takes it calls it an *improbable Re-Strype's Life* port. The same Author has given us the real Sentiments of the Archbishop. 'The Great and Good *Strype's Ann.* Archbishop *Cranmer's Judgment* of K. *Edward's* Eliz. Vol. I. Book of Common-Prayer may deserve here to p. 86.

have a Place. When Bishop *Gardiner* would have fortified his corrupt Doctrine of the Sacrament out of that Book, and asserted, that the receiving of the Body and Blood of Christ into our Mouths, was a Teaching set forth there, and there Catholically spoken of, the said Archbishop thus answered, That the Book of Common-Prayer neither used any such Speech, nor taught any such Doctrine; and that he [the Archbishop] did not in any Point improve [*i. e.* disprove] that Godly Book, nor vary from it; and that no Man could mislike it, that had any Godliness in him joined

Mem. Cran. 'with Knowledge.' Again the same Author, 'It was a brave and generous Act, worthy the Chief Bishop of the *English* Church; I mean, that public Challenge which he made to maintain the *Common-Prayer Book*, and other Parts of the Reformation [*preces communes Ecclesiasticas, administrationem sacram cum cæteris Ritibus & Ceremoniis, Doctrinam universam ac Religionis ordinem constitutum a supremo nostro Domino Rege Edwardo sexto*] by the Scripture and Fathers, in open Disputation against whomsoever, if the Queen so pleased to permit him." This public Challenge is found in Bishop Burnet, Vol. II. p. 249. Append. Thus plain it is, that Archbishop Cranmer had no such Sentiments of the Liturgy as are imputed to him.

N's Hist. p. 96. 'It is said, that Cardinal Pool was for gentler Methods of Instruction and Persuasion, which is very doubtful.

Doubtful with whom, but such as are unwilling to allow any good Qualities in an Adversary? Men so different as Mr. Collier and Mr. Rapin, concur in a good Opinion of the Cardinal's Moderation. The latter expresses himself in this manner. 'Pool was of Opinion, that gentle Methods were to be made use of, rather than Force; thinking that this would only inflame, instead of removing the Distemper; and that the most that could be expected from it would only be the encreasing the Number of Hypocrites.' Rapin Vol. VIII. p. 180. Fuller Church Hist. Lib. VIII. p. 41. speaks to the same Purpose; and Bishop Burnet confirms this Account of Cardinal Pool, giving him the Hist. Reform. Vol. II. p. 367. Character of a learned, modest, humble, good-natured Man; gentle to the reformed: The Candour of the Bishop upon this Occasion deserves our Notice. 'I have dwelt the more copiously (says he) upon C. Pool's Character, being willing to deny to none of whom I write the Praises that are due to them.' But the History of the Puritans would not imitate such an Example, nor suffer the Cardinal's known Character to pass, tho' no Authority is quoted, nor any Reason given against it.

N's Hist.

N's Hist. p. 102. ' The Number of them who
 ' suffered Death for the reformed Religion in Queen
 ' Mary's Reign were no less than 277 Persons.
 This Account of the Sufferers is taken from Col. Eccl. History.
lier's History, tho' not quoted, whom Mr. N. himself p. 397.
 declares of *suspected Authority* (Preface p. 15.) Bishop
Burnet reckons 284. But Mr. *Strype* has preserved Memor.
 an exact Catalogue of the Numbers, the Places, the *Vol. III. p. 291.*
 Times of the Executions. The general Sums are as Append.
 follow.

Ann.	{	1555 — 71	}	Total 288, besides those that dyed of Famyne in sondry Prisons.
		1556 — 89		
		1557 — 88		
		1558 — 40		

N's Hist. p. 108. ' The Exiles were most nu-
 ' merous at *Francfort*, where that Contest and Divisi-
 ' on began which gave rise to the Puritans.

So much has been wrote upon the unhappy Con-
 troversy at *Francfort*, that it is needless to detain the
 Reader long upon that Subject. Mr. N. says, Dr. *Cox*
 and his Friends discovered, an ill Spirit in that Affair,
 and lays the whole Blame upon those pious Exiles,
 who were persuaded, that it was doing great Injury
 to their suffering Brethren in *England*, to pour Con-
 tempt upon King *Edward's* Reformation, when
 they were laying down their Lives for it; and that
 this would give their Adversaries an Opportunity to
 charge them with Inconstancy, and to triumph over
 them. It is allowed by Mr. N. himself, that the Ma-
 jority of the *Congregation* forbad Mr. *Knox* to preach:
 That the Magistrates desired him to remove out of
 the City of *Francfort*: That the same Magistrates,
 who could not be thought partial to Dr. *Cox* and
 his Friends, allowed them the use of the Church,
 and likewise permitted them the free Use of King
Edward's Service-Book, which the other Party said
 would not be allowed. *Grindal* is likewise an un-
 exceptionable Evidence in this Case; he writes thus
 to Bishop *Ridley* from *Francfort*: ' The greatest Life of *Grim-*
 ' Number is at *Francfort*, where I was at this present *dal*, p. 12.
 ' by Occasion: A very fair City, the Magistrates fa-
 ' vourable to our People, with so many other Com-
 ' modities

‘modities as Exiles can well look for: Here is also
 ‘a Church; and now (God be thanked) well quieted
 ‘by the Prudency of Maister Cox and others which
 ‘met here for that Purpose: So that now we trust
 ‘God hath provided for such as will fly forth of
 ‘Babylon, a resting Place, where they may truly
 ‘serve him, and hear the Voice of their true Pastor.”

This Letter bears Date May 6. 1555. Those who
 were first at *Francfort* took Possession of the Church,
 as Mr. N. admits, July 29. 1554. In nine Months
 therefore, at most, after that Possession, Dr. Cox and
 his Friends had settled the Church at *Francfort*; and yet
 Mr. N. affirms, that ‘he brought in the Service-
 ‘Book, with a high Hand, by which those who had
 ‘been in Possession of the Church almost two Years,
 ‘were obliged to depart the City, and set up their
 ‘Worship in another Place.” Mr. N. would have
 it thought, that those few Persons who first arriv’d at
Francfort had a better Right to the Church there than
 the rest of their Countrymen: The Magistrates of

Troubles of
Francfort,
 p. 24.

Francfort were more hospitable than this: ‘A gene-
 ‘ral Grant was made at their first coming thither to
 ‘the whole Nation.” So that the few Families who
 first arrived there were blameable for departing from
 their suffering Countrymen, and going upon a new
 Plan; and not the Congregation, afterwards more
 numerous, for preferring a Form which had so many
 Arguments, especially at such a Juncture, to recom-
 mend it. Bishop Burnet gives the following candid

Hist Reform.
 Vol. II. p. 339.

Account of this Matter. ‘At *Francfort* an unhappy
 ‘Difference fell in among some of them who had
 ‘used before the *English* Liturgy, and did afterwards
 ‘comply with it, when they were in *England*, where
 ‘it had Authority from the Law; yet they thought,
 ‘that, being in foreign Parts, they should rather ac-
 ‘commodate their Worship to those among whom
 ‘they lived: So, instead of the *English* Liturgy, they
 ‘used one near the *Geneva* and *French* Forms. Others
 ‘thought, that when those in *England* who had com-
 ‘piled their Liturgy were now confirming what
 ‘they had done with their Blood, and many more
 ‘were suffering for it, it was an high Contempt of
 ‘them and their Sufferings, to depart from these
 ‘Forms. This Contradiction raised that Heat, that
 ‘Dr. Cox,

Dr. Cox, who lived in *Strasbourg*, with his Friend *Peter Martyr*, went thither; and being a Man of great Reputation, procured an Order from the Senate, that the *English* Forms should only be used in their Church. This Dissention being once raised, went farther than perhaps it was at first intended: For those who at first liked the *Geneva* Way better, that, being in foreign Parts, they might all seem to be united in the same Form, now began to quarrel at some things in the *English* Liturgy; and *Knox* being a Man of a *hot Temper*, engaged in this Matter very warmly, and got his Friend *Calvin* to write somewhat sharply of some things in the *English* Service: This made *Knox* and his Party leave *Francfort*, and go to *Geneva*. *Knox* had also written indecently of the Emperor; which obliged the Senate of *Francfort* to require him to be gone out of their Bounds——Certainly they began the Breach, who departed from the Way of Worship which they acknowledged was both lawful and good; but there followed too much Animosity on both Sides.

This Warinth continued, after they removed *Strype's* Mem. from *Francfort*, as appears from a remarkable Let- Eccl. Vol. III. ter of *John Bale*, late Bishop of *Ossory*, who was p. 243. now removed from *Francfort* to *Basil*, with many others, upon the Dissentions there. He wrote to Mr. *Aspley*, who enquired into the State of the Church at *Basil*. 'The State of our Church is troublous at this present—The Apostles said, that in latter Times should come Mockers, Liars, Blasphemers, and fierce Despisers: We have them, we have them, Master *Aspley*, we have them then, even from among our selves: Yea, they be at this present our Elders, and their factious Affinity. When we require to have *Common Prayers*, according to our *English* Order, they tell us, that the Magistrate will in no Case suffer it; which is a most manifest Lye: They mock the Rehearsal of God's Commandments, and of the Epistles and Gospels in our Communion, and say they are misplaced. They blaspheme our Communion, calling it a Popish Mass, and say, that it hath a Popish Face, with other fierce Despisings——

' spifings—With these they build, with these they
 ' boast; and with these they triumph, in erecting
 ' their Church of *the Purity*—The Face of a Po-
 ' pish Mass is the Shew of the whole Action, with
 ' the Instruments and Ceremonies thereunto apper-
 ' taining — Our Communion beginneth with
 ' Prayer unto God in the Mother Tongue; so doth
 ' not the Mass: It sheweth us the Commandments
 ' of God; it teacheth us the necessary Articles of
 ' our Christian Faith; so doth not the Mass. It
 ' bringeth both the Law and the Gospel to shew
 ' us both Damnation and Redemption; so doth
 ' not the Mass. It moveth us to acknowledge our
 ' Sins, it stirreth us up to Repentance for them; it
 ' exhorteth us to Mortification of our sinful Flesh;
 ' so doth not the Mass. It preacheth the Lord's Death
 ' till he come; it calleth for a worthy Preparation for
 ' so heavenly a Supper. It promiseth full Remissi-
 ' on of our Sins, thro' Christ's gainful Sufferings;
 ' so doth not the Popish Mass. It giveth high
 ' Thanks to God for our Redemption; it praiseth
 ' the Eternal Majesty for the same, and wisheth the
 ' true Receivers to depart from thence in his most
 ' holy Peace and perpetual Blessing, and continue
 ' always; so doth not the abominable Mass.
 ' *Ergo*, our holy Communion hath not the Face of
 ' a Popish Mass, as our new Catharites have most
 ' wickedly, maliciously, mockingly, falsely—
 ' written to their Affinity or Proselytes.— Thus,
 ' tho' we be not in *England*, among the wicked Pa-
 ' pists now, yet are we molested of idle Brethren;
 ' as wickedly occupied as they, tho' in another kind.
 ' The Times are perilous. Thus farewell in the
 ' Lord, &c.

This *John Bale* is a Witness entirely unexception-
 nable, being, as Mr. *N.* himself says, one of those
 who signed a Letter with *John Knox*, against having
 the Church at *Frankfort* reduced to King *Edward's*
 Form.

The Concern it gave their suffering Brethren in
England, to see King *Edward's* Form thus renoun-
 ced, was not an imaginary Inconvenience. There
 is something very moving in the Complaint of Bi-
 shop *Ridley* upon this Occasion. The charitable
 good

good old Man, a little before his Martyrdom, writes thus upon the Subject. ‘ Alas! that our Brother *Knox* could not bear with our Book of Common-Prayer, Matters against which, altho’ I grant a Man (as he is) of Wit and Learning may find to make apparaunt [meaning plausible] Reasons; but I suppose he cannot be able soundly to disprove by God’s Word—Surely Mr. *Knox* is, in my Mind, a Man of much good Learning, and of an earnest Zeal, the Lord grant him to use them to his Glory.

N’s Hist. p. 122. ‘ It was well known, Queen *Elizabeth* was a Favourer of the Reformation : And yet in the very next Page, ‘ It was with great Difficulty she was prevailed with to go the Length of King *Edward’s* Reformation.” So again, p. 176. ‘ The Queen was so far from improving her Brother’s Reformation, that she often repented she had gone so far.

He quotes no Authority for this, nor for another Assertion of the same sort, p. 307. ‘ The Queen was for laying hold of all Opportunities to suppress a Number of Conscientious Men, whom, she would often say she hated more than the Papists.” This Saying, as well as others, Mr. *N.* imputes to the Queen, without any manner of Authority. But then, p. 303. he declares, ‘ The whole Reformation depended upon the single Thread of her Life.” And p. 601. ‘ Queen *Elizabeth* was a Great and Successful Princess at Home, and the Support of the Protestant Interest abroad, while it was in its Infancy; for, without her Assistance, neither the *Hugonots* in *France*, nor the *Dutch* Reformers, could have stood their Ground. She assisted the Protestants in *Scotland* against their Popish Queen, and the Princes of *Germany* against the Emperor.

N’s Hist. p. 124. ‘ Their learned Friends and Patrons beyond Sea advised them to go thorough with the Reformation.

We have already seen the Sentiments of the learned *Bullinger*: *Satisfacit piis Edwardi Reformatio.*
Mr. *N.*

Mr. N. quotes a Letter from *Gualter*; but this Letter of *Gualter*'s was wrote *before* that satisfactory Plan of King *Edward* was re-established. Some were afraid that Popery would have been continued; others feared something like the *Interim* would have been set up; others, that *Lutheranism* would have been established: *Gualter* and the foreign Divines seem most afraid of the *Interim*: He was against hearkening to the Counsels of "those Men who, when they saw that Popery could not be honestly defended, nor entirely retained, would use all Artifices to have the outward Face of Religion to remain mixt, uncertain, and doubtful; so that while an Evangelical Reformation is pretended, these Things should be obtruded on the Church, which will make the returning back to Popery, Superstition and Idolatry, very easy." Besides using the Word *Evangelical*, his adding, "We have had Experience of this for some Years in Germany," plainly shews, he meant the *Interim*, which, according to Mr. N's own Description, was a Form of Worship contrived in *Germany* to keep up the exterior Face of Popery. This went beyond *Lutheranism*. That *Gualter* had the *Interim* in his Thoughts, is confirmed by what Mr. N. saw in Bishop *Burnet*, in the very Page from which he took his Quotation. The Bishop observes, "This plainly insinuated their Fears of somewhat like what was designed by the *INTERIM* in *Germany*." But what *Gualter* thus plainly designed against the *Interim*, Mr. N. has produced against King *Edward*'s *Reformation*; and in transcribing *Gualter*'s Letters, has suppressed the following Passage: "I write not these things to you, as knowing that there are any such among you; but I write from a Fear there may be some such." What were *Gualter*'s Sentiments of the *English* Reformation, and of the Puritans, sufficiently appears by his Letter to Bishop *Cox*, after he had heard both Sides in that Cause. He declared, that "since that Time, which was six Years ago, they of *Zurich* had had nothing to do with those vain Brawlers, as he stiled them; nor had any Letters at all past between them. That soon after it appeared to them, what they went about, when Men

N's History,
p. 67.

Life of Parker
p. 348.

‘ Men of the same Principles with them, under
 ‘ Pretence of Ecclesiastical Discipline (the chief-
 ‘ est whereof they would have to consist in Excom-
 ‘ munication) had been the Authors of great Trou-
 ‘ bles and Changes in the Palatinate.” Mr. *Strype*
 has in the same place preserved a Letter from another
 eminent foreign Divine, *Bullinger*, to the Bishop of
Winton. ‘ As he rejoiced that God had given our
 ‘ Church such an excellent Princess as Q. *Elizabeth*,
 ‘ for the propagating the Gospel, so he exprest much
 ‘ Grief, that there were a sort of Men among us,
 ‘ that, by their unseasonable Contending about indif-
 ‘ ferent things, put such Obstacles in the way of the
 ‘ Reformation, and made a Schism in the Church;
 ‘ he shewed how such were in their Church at the
 ‘ Beginning of their Reformation, who thought no-
 ‘ thing *pure enough*; and thereupon separated them-
 ‘ selve, and set up Conventicles; and this begat va-
 ‘ rious Sects and Schisms; but afterwards their
 ‘ Hypocrisy and Disorder came to be known, and
 ‘ they soon came to nothing.

N’s Hist. p. 139. Some of the *Collects* were a
 little altered, ‘ and thus the Book [of Common-

Nobis certè ab eo tempore cum *vanis istis rixatoribus*
 nihil res fuit, qui neque ad nos unquam scripserunt, neque
 aliquid a nobis profectum jactari poterunt. Nam non
 multo post evidentius apparuit quid molirentur quando in
 Palatinatu sub Disciplinæ Ecclesiasticæ prætextu, cujus illi
 caput & summam in Excommunicatione constituunt, mu-
 tationis primi Autores fuerunt, quæ Ecclesias illas vehe-
 menter concussit. *Gualter*.

Dolet autem nobis non mediocriter, quòd in propagan-
 da veritate, inque dilatandis Ecclesiæ pomceriis, tot vobis
 se objiciunt Obstacles atque Remoræ, ab illis quoque exor-
 tæ, qui maximè Evangelici volunt videri. Verum per
 initia Reformationis Ecclesiæ nostræ, eadem nos exercuit
 molestia. Erant enim quibus nihil in reformando *satis pu-
 rum* videbatur, unde & ab Ecclesia sese segregabant, &
 conventicula peculiaria constituiebant, quæ mox sequeban-
 tur Schismata & sectæ varix. Qua jucundum spectaculum
 exhibebant hostibus nostris Papisticis. Sed innotuit tan-
 dem ipsorum Hypocritis & Ataxia, suæque sponte diffluxere.
 Liberabit hac molestia & vos haud dubiè clemens & mi-
 sericors Dominus, &c. *Bullinger*.

‘ Prayer]

‘ Prayer] was presented to the two Houses, and
‘ passed into a Law.

There were no Collects altered, but several
valuable Prayers were added in Queen *Elizabeth's*
Review.

N's Hist. p. 148. Mr. *N.* gives an Abstract of
some of the Queen's Injunctions. It had been very
proper, for the Credit of the Government, to have
taken Notice of several very material ones for the
Incouragement of Learning, Relief of the Poor,
Prevention of Simony, tho' he had no Occasion
afterwards to refer to them.

N's Hist. p. 154. ‘ *Parker* and *Cox* were for
‘ Images in Churches.

However *Parker* and *Cox* might be engaged in the
Conference, their Judgment and Practice are plainly
on the other Side. Mr. *Strype* gives the following
Account of *Parker*: ‘ The Archbishop elect [*Parker*]
‘ had the Assurance, and the Honesty to advise her
‘ Majesty not to permit the Crucifix and lighted Ta-
‘ pers any longer in her Presence; which he did with
‘ that Gravity and Freedom, becoming his Office,
‘ that Sir *Francis Knollys* sent him a Letter, *Oct.* 13.
‘ 1559, wishing him Prosperity in all Godlinets;
‘ namely, in his good Enterprize against the Enor-
‘ mities yet in the Queen's Closet retained.” Again
1 Ann. p. 175. the same Author. ‘ The Archbishop of *Canterbury*
‘ performed his Part, by applying himself honestly
‘ to the Queen, for divers Reasons, to remove them:
‘ And so much these Furnitures of her Chapel dis-
‘ gustted some good Men, that one of her chief
‘ Bishops, viz. *Cox*, Bishop of *Ely*, being appointed
‘ to minister the Sacrament before her there, made
‘ it a Matter of Conscience, to do it in a Place which
‘ he thought so dishonoured by Images.” Some
Time after this, the Queen herself exprest great Dis-
like even at a Common-Prayer Book with Pictures;
and said expressly to Dean *Nowell*, who laid the Book
Strype's An. 1. upon her Cushion, ‘ You know I have an Aversion
p. 273. ‘ to Idolatry, to Images and Pictures of this kind.”
We shall have this farther confirmed under the next
Particular.

N's Hist.

N's Hist. p. 155. ' The Queen had a Crucifix, with the Blessed Virgin, and St. John, still in her Chapel: And when Sandys Bishop of Worcester spoke to her against it, she threatned to deprive him, and issued out a Proclamation, &c.

For this he quotes Bishop Burnet, Vol. III. p. 291. The Bishop's Words in that Place are these. ' Upon this, he (Bishop Sandys) had spoken freely to the Queen; with that she was so displeased, as to threaten to deprive him. *She was since that time more softened, and the Images were removed.* This Mr. N. entirely suppress'd; and (by joining the Facts together, she threatned to deprive the Bishop, and issued out a Proclamation, &c.) endeavours to load the Queen's Memory for issuing that Proclamation, *only* designed to prevent defacing of Monuments in Churches, and *taking away Bells and Lead* (which Circumstance he also omits) and committing great Disorders. These Monuments thus guarded by the Queen's Proclamation, were *only* Monuments of Antiquity, being set up in Churches, or other publick Places, for Memory, and not for Superstition. ' The Mischiefs of demolishing these Monuments are reckoned to be, 1. That these Churches and Places were spoiled and ruined. 2. The good and honourable Memory of virtuous and noble Persons extinguish'd. 3. The true understanding of divers Families in the Realm, who have descended of the Blood of the same Persons, darkened. 4. The true Course of their Inheritance hereby might hereafter be interrupted, contrary to Justice, &c." Can such a Proclamation, with any Justice, be brought to support a Charge of Superstition and Idolatry?

Strype An. 1.
p. 188.

N's Hist. p. 176. ' The Queen told the Archbishop in Anger, that she intended to publish other Injunctions, which his Grace understood to be in Favour of Popery. Upon which the Archbishop writ to the Secretary, that he was sorry the Queen's Mind was so turned; but, in such a Case, he should think it his Duty to obey God rather than Man.

Y

What

What the Archbishop immediately adds in his Letter does, in a great Measure, excuse the Queen. This Mr. N. thought proper to omit. ‘ The Archbishop (as Mr. *Strype* adds) attributed these Words of the Queen to some *Humanus Æstus*, sudden ‘ Heat, incident to human Nature, conceived upon ‘ untrue Reports raised against them by their Enemies, and doubted not but her Majesty would ‘ well consider in Matters of such Importance, and ‘ use *Theodosius’s* Days of Deliberation; and he ‘ trusted, that, as she had began Godly in this good ‘ Work [of Reforming Religion] so God would ‘ stay her Heart, and move her to go on, and to ‘ finish.” Mr. N. describes Archbishop *Parker*, as a Man, whose ‘ Religion consisted in a servile ‘ Obedience to the Queen’s Injunctions.” This whole Letter, in Opposition to what the Queen had done or threatned, is a full Vindication of him from that Charge. The Reader will judge by this one Passage. ‘ I should be sorry (says the good Archbishop) that the Clergy should have Cause to shew ‘ Disobedience, with *Oportet Deo obedire magis quam Hominibus*; and what Infillers soever there be, there be enough of this contemptible Flock, ‘ that will not shrink to offer their Blood for the Defence of Christ’s Verity, if it be openly impugned, ‘ or secretly suggilled.

Life of *Parker*
p. 109.

N’s History,
p. 341.

Strype ibid.
Vid. Append.

N’s Hist. p. 185. ‘ This Reverend Man, viz. ‘ *Miles Coverdale* (says Mr. *Strype*) being now old ‘ and poor, *Grindal*, Bishop of London, gave him the ‘ small Living of St. *Magnus* at the Bridge-foot, ‘ where he preached quietly about two Years; but ‘ not coming up to the Conformity required, was ‘ persecuted thence, and obliged to relinquish his ‘ Parish, a little before his Death, which happened ‘ May 20. 1567, at the Age of 81. He was a celebrated Preacher, but the Act of Uniformity brought ‘ down his Reverend grey Hairs with Sorrow to the ‘ Grave.

To confirm this Account, Mr. N. quotes *Strype’s* Ann. Vol. I. Pag. 105. It should be 405. Mr. *Strype’s* Words are these. How altered by Mr. N.!
‘ This Reverend Man being now old and poor, the
Bishop

' Bishop of *London* committed to his Charge the
 ' Church of *St. Magnus* at the *Bridge-foot*; but the
 ' *First-fruits* being *sixty Pounds* sixteen Shilling and
 ' ten Pence (large *First-fruits* for what *Mr. N.* calls
 ' a *small Living*!) he was not able to pay; which
 ' made him in the Month of *January* address a Let-
 ' ter to the *Archbishop*, as he did likewise to the
 ' *Bishop of London*, and to his Friends, the Lord
 ' *Robert Dudley*, and Secretary *Cecil*, that they,
 ' setting his Age and his Poverty before the Queen,
 ' would prevail with her to forgive him that Debt;
 ' which Favour was at length obtained for him.
 This Year the said Father *Coverdale* went out
 ' Doctor of Divinity in one of our Universities;
 ' which Degree he had obtained long before, in the
 ' University of *Tubing* in *Germany*. *Coverdale*, after
 ' two or three Years, deceased, viz. *May 20. 1565*,
 ' at the Age of 81; living, as he promised the Arch-
 ' bishop, quiet, tho' not coming up, probably, to
 ' the Uniformity required.

N's Hist. p. 194. ' Dr. *Gneſt* Bishop of *Rockeſter*
 ' writ against the Ceremonies, to Secretary *Cecil*.

For this *Mr. N.* quotes his MS. and produces the
 Bishop as one that was on the Puritan Side of the
 Question. It happens, that this very Letter to Se-
 cretary *Cecil* is preserved in *Mr. Strype*. This Letter *Strype's An. 1.*
 is so far from being against the Liturgy, that it was p. 83. *Vid.*
 designedly wrote in Vindication of it. ' *Gneſt* (says *Append.*

' *Mr. Strype*) convey'd the new *Service-Book* to the
 ' Secretary, together with a Letter to him, contain-
 ' ing his Reasons for his own Emendations and Al-
 ' terations; and therein particular Satisfaction given
 ' unto divers things, many whereof seem to have
 ' been Hints and Questions of the Secretary's, pur-
 ' suant to the Settlement of the Liturgy: As first,
 ' whether such Ceremonies as were lately taken away
 ' by King *Edward's Book*, might not be resumed,
 ' not being evil in themselves? i. e. whether the Po-
 ' pish Ceremonies might not be restored?

The Answer to this Question *Mr. N.* or his un-
 known MS. applies not to the Ceremonies taken
 away, but to those appointed by King *Edward's*
 Book. The Answer is, that having been evil used,

and once *taken away*, they ought not to be taken again. The Beginning of this Letter sufficiently shews how absurd it is to employ it against the new Service-Book. ‘Right Honourable, That you might well understand, that I have neither ungodly allowed any thing against the Scripture, neither unsteadfastly done any thing contrary to my Writing, neither rashly, without just Cause, put away it which might be well suffered; nor undiscreeitly, for Novelty, brought in that which might be better left out, I am so bold to write to your Honour some *Causes of the Order taken in the new Service.*” He concludes in this Manner. ‘Thus, as I think, I have shewed good Cause why the Service is set forth in such sort as it is. God, for his Mercy in Christ, cause the Parliament with one Voice to enact it, and the Realm, with true Heart, to use it.” ’Tis true, he was of Opinion, that the Posture at the Sacrament should be left indifferent; but it should also be remembered, that the Puritans offered six Reasons against the Habits, which Mr. *N.* has produced, p. 207. And tho’ he did not think proper to mention any Answer, but only says, *some were for answering the Reasons*, yet did this very Dr. *Guesst*, Bishop of *Rockester*, very fully answer those Reasons of the Puritans; which Answer is both in Mr. *Strype’s* Life of *Parker*, and Mr. *Collier*, where the Reasons are set down.

N’s Hist. p. 209. ‘Humphreys made so many Friends at Court, that at length he obtained a Toleration for himself, but had no Preferment in the Church till after ten or twelve Years, when he submitted to the Habits.

Here again we have the MS. quoted, tho’ it is Life of *Par-*effectually confuted by Mr. *Strype*. ‘Humphreys, ker, p. 185. ‘for his Usefulness in the University, had a Toleration, till ten or eleven Years after, when he comply’d, and wore the Habits.” But much within this time we find a new Preferment bestowed upon him. ‘In five Years after he became Dean of *Gloucester*, in the Year 1570, according to *Wood’s Athen. Oxon.* How could this MS. say, he had no Preferment in the Church till after ten Years. He was Regius Pro-

Pro-

Professor of Divinity, and President of *Magdalen College in Oxford*, and continued so all the time, notwithstanding his Noncompliance with the appointed Habits. In five Years after he was made Dean of *Gloucester*. After that he was made Dean *Ann. p. 472.* of *Winchester*. The Reader must pay little Regard to Mr. N's Lamentations, or to his MS. when he observes, that he complains that this Gentleman, Dr. *Humphreys*, who had so many considerable Stations in the Church, and never was turn'd out of one of them, was *denied Preferment for his Puritanical Principles*. Mr. *Fuller*, on the contrary, says, 'Not- Church Hist. withstanding his Nonsubscribing, he kept his Pro- Lib. IX. fessor's Place and Deanry of *Winchester* as long P. 501. as he lived.'

N's Hist. p. 211. 'After much Persuasion, and many Threatnings, Sixty One [of the *London Clergy*] out of about One Hundred, were prevailed with to subscribe, and Thirty Seven abso- Life of Par. lutely refused, of which last Number, as the Arch-ker, p. 215. bishop acknowledged, were some of the best Preachers [were the best, and some Preachers: Six or Seven convenient sober Men pretending a Conscience; divers of them zealous, but of little Learning and Judgment. These are the Words in the Author Mr. N. quotes] 'These were immediately suspended, and put from all Manner of Ministry, with Signification, that if they did not conform within Three Months, they were to be deprived.'

The Account we have in *Strype's Annals* and *Ann. 462.* Life of Archbishop *Grindal* is much more full. They are both quoted by Mr. N. but he omits several material Circumstances, in particular, that many of those who were suspended, did come in within the three Months, and were *not deprived*. Any one that reads his dismal Account of the *Danger of the N's History Reformation*, and Ruin of so many poor Families, p. 217. must imagine that they were all turned out of their Livings. But Mr. *Strype* says, 'As most did subscribe at that time, so about thirty stood out, and were suspended; but many of these, within the three Months, came in.'

Another very important Circumstance omitted by Mr. N. is, that there were *Papists* among those who were Nonsubscribers. The *Life of Grindal*, p. 99. gives the following Account. ‘ On this memorable 24th of *March*, the Number that appeared at *Lambeth*, as aforesaid, was 140; whereof only 30 did not subscribe; of which Number (adds Mr. *Strype*) was my Journalist, who, with many others, afterwards yielded and subscribed.—Some went over Sea, and these were *Papists* chiefly; for among these Nonsubscribers were some *Papists*.

P. 223. ‘ To return to the *London* Clergy (says Mr. N.) among the deprived Ministers, some betook themselves to the Study of *Physick*; OTHERS entered upon *secular Employment*; SOME went into *Scotland* or *beyond Sea*; SOME got to be Chaplains in Gentlemen’s Families.

The whole Number, Protestants and Papists, that were *suspended*, was at most but 37; many of these, as we have seen, complied, and were *not deprived*; those who did not, were disposed of in those several Ways Mr. N. mentions: And yet, after all this, he adds, ‘ MANY who had large Families were reduced to Beggary!’ We have a Complaint in the same Strain, p. 124. ‘ Those (says he) that could comply with the Queen’s Establishment, were quickly preferred, but the rest were neglected.” And yet, p. 181, and 183, five Years after this Complaint, he gives us large Catalogues, even half the Convocation of the Puritan Side, that either sat by Virtue of their Dignities, Deanries, or Archdeaconries; or were elected into Convocation, as Proctors for the Clergy. Even this considerable Number was not, (if Mr. N. p. 183, is to be credited, against himself, in p. 124.) the whole of those who were on that Side the Question. His Words are: ‘ I mention these Names, not to detract from the Merit of those that appeared for the present Establishment; for many of them would have voted for the Alterations, but were awed by their Superiors, &c.

N’s Hist. p. 217. We have here a very partial Representation of a Letter of Archbishop Parker’s.
‘ In

' In one of his Letters (says Mr. N.) he tells the
' Secretary, That if he was not better backed, there
' would be fewer *Winchesters* as is desired, referring
' to *Stephen Gardiner*, the bloody persecuting Bishop
' of *Winchester*, in Queen *Mary's* Reign; but for
' my Part, (says he) so that my Prince may win
' Honour, I will be very gladly the Rock of Offence;
' Since the Lord is my Helper, I will not fear what
' Man can do unto me; nor will I be amused or
' daunted, *fremat mundus, ruat cælum*.

This is the whole that Mr. N. quotes. Those
that opposed wearing the Habits well knew, they
had the *Earl of Leicester* and Sir *Francis Knollys*, *Strype's Ann.*
and some others, their Friends at Court. They had, 462.
it seems, raised great Expectations from this Support.
Upon which, the Archbishop writes to the Secre-
tary. Mr. N. quotes *Life of Parker*, p. 219, 220.
for this Letter, but very ungenerously suppresses that
Part of it which was most advantageous to the
Archbishop's Character. It stands thus in Mr. *Strype*:
' The Archbishop signified all this to the Secretary
' April 7. wishing to understand from him, what
' Likelihood there might be of this great Expectati-
' on. As for his own Part, he professed, that
' whatsoever he had done, and did, was *bona Con-*
' *scientia*; that he regarded *God's Honour*, and the
' *Publick Quiet*; that he wished Obedience to the
' Queen's Highness and her Laws, which was the
' greatest Estimation her Highness could have among
' her People; and that if this Matter should be over-
' turned, according to all these great Hopes, he said
' he was at a Point to be used and abused, *nam scio*
' *nos Episcopos in hunc usum positos esse*; as he added,
' we be the Stiles over which Men will soonest
' leap; and if we be thus backed [meaning thus
' slenderly backed, or not backed at all] there will
' be fewer *Winchesters*, as is desired." For that was
one of the odious Phrases these Men bestowed upon
the Bishops that urged Uniformity, calling them
Winchesters, pointing to *Stephen Gardiner*, that
bloody, persecuting Bishop of *Winchester*, in Queen
Mary's Reign. But when he told the Secretary,
there would be fewer *Winchesters*, if they were no
better back'd, he intimated, that he saw that the

Favour shewed to these Men tended to the Overthrow of all Bishops. ' But for my Part (he proceeded) so that my Prince may win Honour, either ' *by standing or relenting*, I will be very gladly *Lapis Offensionis*, &c.

N's Hist. p. 220. ' There was still *one Door* of ' Entrance into the *Ministry* left open to the *Puritans*, which the *Archbishop* used all his Interest to ' shut, but could *not prevail*. It was a PRIVILEGE ' granted to the University of *Cambridge* BY POPE ' ALEXANDER VI. to license Twelve Ministers ' Yearly to preach any where throughout *England*--- ' Here *his Grace* met with a *Disappointment*; for ' the University retained their *Privilege*, and made ' use of it to the Relief of the *Puritans*.

N's History
p. 201.

Ibid. p. 146.

p. 145.

It was observed before, that every thing these Gentlemen disliked was *Popery*; but, it seems, nothing they do can possibly be so. Here we see these very Men ratifying and confirming a *papal* Encroachment, and their Historian triumphing against a Protestant Archbishop; that the *Puritans* were able to support a *Bull* of Pope *Alexander's*, which was founded upon the Supposition of his being universal Bishop, and invested with a Plenitude of Power! Was a Scholar's Gown, a Surplice, or a square Cap, such an Abomination, that those who peaceably wore them must be represented as *Papists in Disguise*, *half-faced Protestants*, that would be content with the *Return* of that Religion whose Badge they wore; and yet owning the universal Jurisdiction of the Pope, accepting a Licence to preach the Gospel from him or his Substitutes; defending that Power, and acting under it, was in the *Puritans* a most commendable Action! These too were the Men that valued themselves for *keeping close to the Bible*; that disregarded the Practice of a primitive Church, for the first four or five Centuries, and would not submit to a Habit declaredly appointed for Distinction, lest they should not stand fast in the Liberty wherewith Christ had made them free. It was admitted, Mr. N. tells us, by those whom he is pleased to call *Court Reformers*, ' that the Church of *Rome* was a true Church, tho' ' corrupt—the Pope was a true Bishop of *Rome*, ' tho'

‘ tho’ not of the universal Church. But the *Puritans* affirmed the *Pope* to be *Antichrist*, the Church ‘ of *Rome* to be no true Church.” And yet these very Puritans esteemed it a noble Victory, that they could preach by Virtue of a Bull from Antichrist himself: If the Gospel had fixt this Character upon him, no human Laws or Customs could alter it. But the most exceptionable Part of their Conduct was, their loading the Queen and the Bishops with heavy Accusations, as Encouragers of Popery; as leading Men back to Popery and Superstition, when they themselves were preaching by Virtue of a papal Bull, and applied for a Licence, which ow’d its very Being to the usurped Authority of Antichrist. A very small Portion of that Caviltry which satisfied them, in soliciting for *such* Licences, and maintaining the Lawfulness of them, might have induced them, for the Sake of Peace, and a firmer Union with their Fellow-Protestants, to wear a Habit of Protestant Laws of their Country appointed to distinguish their Profession. But if they would not submit to these Laws, sure it behoved them to be very cautious of *upbraiding* their *Superiors* with *Popery*, when they themselves could not pretend, they had the least Direction, in Scripture, to apply to an University, to exercise an Authority granted by the *Pope*, under the Character of universal Bishop, and supreme Head of the Church.

N’s Hist. p. 221. ‘ But this *learned Body*, the ‘ University of *Cambridge*, was soon after *thrown* ‘ into *Confusion*, by the Controversy of the Habits.

What a solemn Description is this of the irregular Behaviour of some rash young Students in the University? If these are thought to add any Credit to the Puritan Side, ’tis easy to increase the Number of them. There are such Puritans who will not comply with the Statutes, or wear the Academical Habit in every University in the World. ‘ Dr. Long- ‘ worth (says Mr. N.) Master of St. John’s, being ‘ absent from his College, the *Students* of that House ‘ came to Chapel on a Festival Day without their ‘ Hoods and Surplices, (HOWEVER THEY HAD WORN ‘ THEM BEFORE) should have been added, being in ‘ the

‘ the Original——In *Trinity* College all, except
Strype's Ann. ‘ three, declared against the Surplice.” It follows
 478. immediately in the Author from whom this Account
 is taken, *by the Instigation of T. Cartwright.* But
 this Mr. N. omits. As conscientious an Affair as
Ibid. the *History of the Puritans* makes of the Matter, Se-
 cretary Cecil calls it ‘ a lewd Leprosy of Libertines;
 ‘ riotous shaking off the Yoke of *Obedience and Or-*
 ‘ *der.*” He adds upon the same Occasion, ‘ I am
 ‘ inwardly afraid, if Fear shall not stay this riotous *In-*
 ‘ *solency*, these rash young Heads that are so soon ripe
 ‘ to climb up into Pulpits, will content themselves
 ‘ with *no Limits* either in the *Church*, or in the *Po-*
 ‘ *licy.*” By an Account sent to the Secretary, it
 appears, ‘ that these Men had, by their Counsels,
 ‘ so disturbed all things, that the Time which was
 ‘ wont heretofore to be employed in good Arts and
 ‘ Sciences, was now spent and consumed in trivial
 ‘ Janglings *de Lana caprina.*” But it seems this
 Scrupulosity about Habits had its Use: When Mo-
 ney ran low, a Student might pawn his Surplice *to*
the Cook, and then pretend his Conscience would
 not allow him to wear it, as appears in Mr. *Strype's*
Ann. p. 483.

N's Hist. p. 227. ‘ Mr. *Strype* is of Opinion,
 ‘ that the Archbishop himself published an Answer
 ‘ to the *Declaration* of the nonconforming Ministers;
 ‘ but whoever be the Author, he is a Man of a bad
 ‘ Spirit, and abusive Language.

As Mr. N. produces the Reasons of the refusing
 Ministers, it had been more impartial to have given
 some Account of the Answer to them; but this
 would have confuted his Censure; and therefore he
 condemns the Performance in the gross: The Au-
 thor, says he, was a Man of a bad Spirit, and abu-
 sive Language. Mr. *Strype*, on the contrary, says,
Ann. 519. the *Declaration*, &c. of the London Ministers soon
 received a grave and learned Answer—The Writer
 undertook to weigh and examine the *Grounds* and
Reasons distinctly, which had been urged in the said
 Declaration, for refusing the Apparel and Garments
 then used of Christ's Church in *England*; which he
 doth nervously.

N's Hist.

N's Hist. p. 229. ' This Order (for Reformati-
' on of divers Disorders, in printing and uttering
' of Books) was signed by *Eight* of the Privy-
' Council.

Had their Names been mentioned, we should
have seen those *Champions* in the Puritan Cause,
Mr. N's Great Earl of *Leicester*, and Sir *Francis*
Knollys, of the Number; which confirms what
Mr. *Strype* says, that the Puritan Books were writ-
ten with much *Confidence* and *Sharpness*. Would
the Earl of *Leicester* and Sir *Francis Knollys* have
signed an Order to punish those who published Books
on the Puritan Side, wrote, as Mr. N. alledges, N's History
with good *Temper* and *Judgment*? 227.

N's Hist. p. 229. ' The Puritans being thus
' foreclosed and shut out of the Church by Seque-
' strations and Imprisonments, the taking away
' their Licences to preach, and the Restraint of
' the Press, most of them were at a Loss how to
' behave.

Dismal Representation of their Case! It will be
some Relief to see it effectually confuted! The last
Author Mr. N. had quoted, was *Strype's Life of*
Parker, p. 222. In the very next Page we find
these Words, tho' Mr. N. did not think fit to pro-
duce them. ' Gentleness, as appears hence, was
' used towards those Ministers that stood out, and
' so were deprived. Some of them, by Order of
' the Council, with the Advice of the Ecclesiastical
' Commissioners, were taken up, and put under
' easy Restraints, with some of the Bishops, being
' sent down, some to *Ely*, some to *Norwich*, and
' some to the Bishop of *Winton*; partly to have the
' Benefit of their Instructions, and partly to rid
' *London* of them. But it was *not long* that they
' remained so, but were restored to their Liberties,
' and had Leave, or at least Connivance to *preach*.

N's Hist. p. 230. ' Here was the *Æra*, or Date
' of the Separation, a most unhappy Event (*says*
' Mr. *Strype*) whereby People of the same Coun-
' try, of the same Religion, and of the same Judg-
' ment

‘ment in Doctrine, parted Communion: One
 ‘Part being obliged to go aside into secret Houses
 ‘and Chambers to serve God by themselves, which
 ‘begat Strangeness between Neighbours, Christians
 ‘and Protestants.

In these few Lines, which he marks as a complete and fair Quotation, Mr. N. is guilty of *omitting* a Declaration in Favour of the Conformists, that they were *equal* Enemies to Popery with the Separatists; and of artfully *adding* an Accusation against the Church Party, as being the Cause of the Separation, by *obliging* the Puritans to go aside, and also of imputing that Strangeness to *one Side*, which the *Original* imputes to the *other*. A Gentleman that can quote after this Manner must be content to find himself *flatly* contradicted. Mr. Strype does *not say*, as he *affirms* he does, but says as follows, in the very Place he quotes. ‘This was a most unhappy Event of this Controversy, whereby
 ‘People of the same Country, of the same Religion, and of the same Judgment too concerning the
 ‘Errors of Popery, and the Evangelical Doctrine, parted Communion, and went aside [he does not say, were obliged to go] into secret Houses and Chambers, to serve God by themselves; which
 ‘SEPARATION begat Estrangements between Neighbours, Christians and Protestants.

N’s Hist. p. 240. The Puritans objected ‘to the
 ‘wearing of the Surplice and other Vestments to be
 ‘used in Divine Service, concerning WHICH the
 ‘Church says, in the Preface to her Liturgy, that
 ‘tho’ they were devised by Men, yet they are reserved for Decency, Order and Edification.” And again, ‘they are apt to stir up the dull Mind of Man
 ‘to the Remembrance of his Duty to God, by some
 ‘notable and special Signification whereby he might be edified.

Vid. Injunct. Queen Elizabeth herself, and the Bishops, upon
 30. Preface all Occasions, declared the *Habits* were prescribed,
 to the Adver- That the Clergy might be of one decent Behaviour in
 tisements. their outward Apparel, and be KNOWN by their DISTINCT HABITS to be of that Vocation; not meaning to attribute any Holiness or special Worthiness to the
 said

said Garments. The warm and hurtful Contention raised by the Puritans, upon account of the appointed Habits, made it necessary to represent them as something very different from what they really were, which was no more than a particular Dress to distinguish a particular Order of Men. Mr. N. seems conscious, that a Dress appointed with this View could never justify the inflaming the Protestant Populace throughout the Nation; and therefore he labours to represent it in another Light, and quotes two Passages in the Preface to the *Liturgy* for this Purpose. But is there any mention of the *Habits* in either of them? One Passage runs thus. ‘ This
 ‘ our excessive Multitude of *Ceremonies* [in the
 ‘ Times of Popery] was so great, and many of
 ‘ them so dark, that they did more confound and
 ‘ darken than declare and set forth Christ’s Benefits
 ‘ unto us. And besides this, *Christ’s Gospel* is not a
 ‘ ceremonial Law (as much of *Moses’ Law* was)
 ‘ but it is a Religion to serve God, not in Bondage
 ‘ of the Figure or Shadow, but in the Freedom of
 ‘ the Spirit, being content only with those *Ceremo-*
 ‘ *nies* which do serve to a decent Order, and godly
 ‘ Discipline; and such as be apt to *stir up the dull*
 ‘ *Mind of Man* to the Remembrance of his Duty to
 ‘ God, by some notable and special Signification,
 ‘ whereby he might be edified.” The Preface says,
Christ’s Gospel is content only with those *Ceremo-*
nies, &c. Mr. N. asserts, that the Preface says, the
Vestments were designed for these Purposes; where-
 as the *Vestments* are not mentioned there; and, as
 we have seen, *they* were appointed for a very *differe-*
rent Purpose. The other Passage in the Preface
 serves his Turn as little. There is nothing said
 there of the distinguishing Dress of the Clergy;
 which would have plainly appeared, if he had quo-
 ted it as it stands in the Book. ‘ Other (*Ceremonies*)
 ‘ there be, which, altho’ they have been devised by
 ‘ Man, yet it is thought good to reserve them still,
 ‘ as well for a decent Order in the Church, for the
 ‘ which they were first devised, as because they per-
 ‘ tain to Edification, whereunto all things done in
 ‘ the Church (as the Apostle teacheth) ought to be
 ‘ referred.” That these Passages have not the
 least

N's History
p. 194.

least Relation to the Habits, Mr. N. himself, in another Place, strongly asserted. His Words are these. ' Our *first Reformers* NEVER ascribed ANY ' *Holiness* or *Virtue* to the *Vestments*, but wish'd ' and pray'd for their Removal.

And who were the Authors of this Preface, but the first Reformers? But Mr. N. goes farther. ' Not *one* of the first Set of Bishops after the Re- ' formation *approved* of the Habits, or argued for ' their Continuance, from Scripture, Antiquity, or ' *Decency*; but submitted to them out of Necessity, ' to keep the Church in the Queen's Favour.

What Inconsistency is here! The Habits are said to be exceptionable, because they were declared to have some notable and special Signification; and yet those very Persons who are charged with making this Declaration, are said to have no such Opinion of the Habits, and *never* to have *argued* for them upon any such Topic! Their Words are misquoted, in order to fix an Opinion upon them which himself declares they never entertain'd.

N's Hist. p. 242. ' The Sheriffs of *London* de- ' tected and broke them up, when they were af- ' sembled, to the Number of about One Hundred. ' *Most of them* were taken into Custody, and sent ' to the *Compter*.

Mr. N. quotes for this, Life of *Grindal*, p. 315. and Life of *Parker*, p. 342. He should have said p. 115. and p. 242. This may be a Mistake of the Printer; but the misrepresenting the Number of Prisoners must be his own; for in *both* Places he should have quoted, it is expressly said, about Four- teen or Fifteen were sent to the *Compter*; but, as this Gentleman assures us in his Preface, he has said nothing with a Design to *exasperate*, he has only encreased Fourteen or Fifteen to the greatest Part of a Hundred.

N's Hist. p. 245. ' At length, their Patience ' and Constancy having been sufficiently tried, an ' Order was sent from the Lords of the Council, ' to release them, with an Admonition to behave ' themselves better for the future.

Here

Here again we are referred to a wrong Place, *viz.* Life of *Grindal*, p. 120. instead of p. 135. But the partial Representation of this Matter, and the *suppressing* good Bishop *Grindal's* Share in their Enlargement, fall much heavier upon this Writer. The Words of his Author, whom he places in the Margin, to give Credit to his *own* Story, are these. ' Nor could all the Bishop's Endeavours reclaim them : And therefore *pitying* their Condition, He ' moved the Secretary, that *Clemency* might be used ' towards them, that so by giving them freely their ' Liberty, only with an Admonition, they might be ' more prevailed withal to comply with the Laws, ' than by Severity ; and *praying* the Secretary to ' obtain from the Lords of the Council an Order ' to him (the Bishop) to release them. According- ' ly, the Lords approved of *Grindal's* Counsel, and ' in April sent him a Letter with a Warrant for that Purpose.

N's Hist. p. 272. ' The Convocation that began ' with this Parliament assembled April 3. when the ' Reverend Mr. *Gilbert Alcock* presented a Supplication to them in behalf of the deprived Ministers, ' praying their Interest with the Queen for a Redress of their Grievances ; if a *Godly Minister* (says he) ' omit but the *least Ceremony*, for Conscience sake, ' he is immediately indicted, deprived, cast into ' Prison, and his Goods wasted and destroyed.

For this Account Mr. N. refers us to his MS. which is effectually confuted by what we find in *D'Ewe's* Journal in the same Year 1571. A Bill was brought into the House, for coming to Service ; upon which one of the Members observes, that by the former Law it was Enacted, ' That the ' Service shall not be said, or Sacrament ministred ' in any other sort, than in the Book of Common- ' Prayer is prescribed ; he shewed *how differently* ' the same was used, in *many Places*, from the pre- ' scribed Rule. As, where *no Part* of those Prayers were observed, but a Sermon, and some such ' other Prayers only as the Minister shall think good ' in Place thereof. Whereupon have great Divisions, Discords and Dislikes grown amongst and ' between

‘ between great Numbers. (He adds) the Ministers
 ‘ neither do, nor will do herein as they should, and
 ‘ as is by the Law prescribed and commanded.

How different is this from the MS. Account! If they had been *deprived* and *imprisoned* for omitting the least Ceremony, how could there be so many Churches, at the very time this Complaint is supposed to be made, in which they departed so much from the prescribed Form of Service!

N’s Hist. p. 279. ‘ The Reverend Mr. David
 ‘ *Whitehead*, a great Scholar, and most heavenly
 ‘ Professor of Divinity—He was chosen one of
 ‘ the *Disputants* against the *Popish Bishops*, and
 ‘ shewed himself so profound a Divine, the Queen
 ‘ offered him the *Archbishoprick of Canterbury*.

Strange Offer to such a Man, from a Prince who, Mr. N. affirms, had a *Heart not to be alienated from the Papists!* But this Gentleman goes on: ‘ He
 ‘ refused it from *Puritanical Principles*, and would
 ‘ accept of no Preferment in the Church, as it then
 ‘ stood.” Had not Mr. *Whitehead* given his own
 Reasons for this Refusal, Mr. N. might have invented one for him. ’Tis injuring his Memory, to charge him with suppressing the true Reason, and giving a false one. He alledged no Dislike of the Church; but said, he could live plentifully on preaching the Gospel, without any Preferment. ’Tis therefore very unaccountable in Mr. N. without any Authority (not even that of his MS.) to assign Puritanism for the Reason of his Refusal. This is more unwarrantable, because, as Mr. N. himself mentions, he was one of the Disputants against the Popish Bishops; in which Dispute, one Article was, Whether every Church had not Authority to appoint, change, and take away CEREMONIES and Ecclesiastical Rites, so the same were done to edifying. Beside, Mr. *Sampson*, *Cartwright*, and other Puritans, accepted of *Hospitals*; yet Mr. *Whitehead* refused a Preferment of that sort, the Hospital of the Savoy, being resolved not to have any Preferment, either such as Puritans or Conformists accepted of. Upon the whole, as he was one of those who revised and prepared the LITURGY for the Parliament, and always

N’s History
 p. 136.
 Burnet Vol. II.
 Strype’s Ann.
 Vol. I.

ways continued preaching in the Church. He *Strype Ann. v.* ought to be added to the Number of those eminent pious Men, who approved of the Constitution, and died Members of the Church of *England*.

N's Hist. p. 279. ' Archbishop *Parker* took in the Bishops abovementioned viz. *Winchester* and *Ely*, (to which Mr. N. should have added, *Worcester*, *Chichester*, and *Salisbury*) to countenance his Proceedings. But *Grindal* declared he would not be concerned, if his Grace proceeded to Suspension and Deprivation. Upon which *Parker* writ back, that he thought it high Time to set about it; and however the World might judge, he would serve God and his Prince, and put her Laws in Execution. That *Grindal* was too timorous, there being no Danger of a *Premunire*."

There is no Mention of any such Declaration of *Grindal's* in the Place from whence Mr. N. took this Paragraph, viz. *Life of Parker*, p. 325. The Account there is very different, in many Respects, from his Representation of it. 'Tis in the following Words. ' Of the Bishop of *London* he [Archbishop *Parker*] doubted, if it came to Suspension or Deprivation, whether he would be concerned." *Sandys* was Bishop of *London*, and not *Grindal*. But, for his own Part, as he wrote in a Letter to *Grindal*, Archbishop of *York*, that howsoever the World might judge, he would serve God, his Prince and her Laws, and his Conscience, as it was high Time to set upon it: And yet he said he would be glad to be advised to work prudently, rather to *Edification* than to *Destruction*.

N. H. p. 283. ' Her Majesty sent them word within a Day or two, that she utterly disliked the Bills, and never returned them. This awakened a brave Spirit of Liberty among some of the Members: Many free Speeches were made upon this Occasion, and among others, Sir *Peter Wentworth* spoke--- but for this Speech Sir *Peter* was sent to the *Tower*.

The Queen's Message by Mr. Treasurer upon this Occasion, is preserved in *D'Ewe's Journal*, p. 214. How different from Mr. N's Account of

it! ‘ Her Majesty seem’d utterly to dislike of the
 ‘ first Bill, and of him that brought the same into
 ‘ the House; and that her Highness express Will
 ‘ and Pleasure was, that no Preacher or Minister
 ‘ should be impeached or indicted, or otherwise
 ‘ molested or troubled, as the Preamble of the said
 ‘ Bill did purport, adding these comfortable Words
 ‘ farther, that her Majesty, as Defender of the
 ‘ Faith, will aid and maintain all good Protestants,
 ‘ to the discouraging of all Papists.” But Sir *Peter*
Wentworth was sent to the *Tower*, upon this Occa-
 sion! Three Years after, viz. in the Year 1575,
 ‘ *Peter Wentworth*, Esq; (whom Mr. N. calls Sir
 ‘ *Peter*) one of the Burgesses for the Borough of
 ‘ *Tregony* in the County of *Cornwal*, was, for un-
 ‘ reverent and undutiful Words uttered by him in
 ‘ in this House of our Sovereign Lady, the *Queen’s*
 ‘ *Majesty*, sequestered, that the House might pro-
 ‘ ceed to Conference and Consideration of his said
 ‘ Speech.” A Committee was appointed, and did
 take the Speech into Consideration accordingly.
 Mr. Treasurer, probably the Chairman, reported,
 ‘ that the Committee had examined the said *Peter*
 ‘ *Wentworth* touching the violent and wicked Words
 ‘ yesterday pronounced by him in this House touch-
 ‘ the *Queen’s Majesty*, and made a Collection of
 ‘ the same Words; which Words so collected
 ‘ the said *Peter Wentworth* did acknowledge and
 ‘ confess. Then did the said Mr. Treasurer read
 ‘ unto the House the said Note of Collection,
 ‘ which being read, he declared farther, That the
 ‘ said *Peter Wentworth* being examined what he
 ‘ could say for the extenuating of his said Fault
 ‘ and Offence, could neither say any thing at all to
 ‘ that Purpose, neither yet did charge any other
 ‘ Person as Author of his said Speech, but did take
 ‘ all the Burden thereof to himself; and so the said
 ‘ Mr. Treasurer did thereupon move for his Punish-
 ‘ ment and Imprisonment in the *Tower*, as the
 ‘ House should think good—whereupon he was
 ‘ ordered to the *Tower*—but the said *Peter Went-*
 ‘ *worth* was shortly, by the *Queen’s special Favour*,
 ‘ restored again to his Liberty, and Place in the
 ‘ House.” Mr. *Wentworth’s* Speech is preserved
 in

D’Ewe’s Jour-
 nal p. 236.

in *D'Ewe's Journal*. He says, with respect to the Queen, 'How could any Prince more unkindly entreat, *abuse and oppose herself against her Nobility and People*, than *her Majesty did the last Parliament?*' He goes on to explain himself upon the Bills relating, not to the religious Disputes, but to the *Scottish* Queen, in which Affair, as it is observed *p. 241.* the Queen inhibited them for a certain time to proceed. But *Mr. Wentworth* not only inveighed against the Queen, but seems to take particular Care to alienate the People's Affection from her. He adds, 'Will not this her Majesty's Handling, think you, Mr. Speaker, make cold Dealing in any of her Majesty's Subjects towards her again?' This Gentleman was a Friend and Favourer of the Puritans; and if *Mr. N.* thinks it will be any Credit to the Cause, he is at full Liberty to call such Treatment of the Queen Puritanism, and still to reckon *Mr. Wentworth's* Commitment by the House of Commons one Instance of suffering upon that Account.

N's Hist. p. 308. 'But after all, his Lordship of *Norwich* being suspected of Remissness, *Parker* directed a Special Commission to Commissaries of his own appointing, to visit his Diocese parochially, which they did, and reported, some Ministers were absent, and so could not be examined; other Churches had no Surplices, but the Ministers said they would wear them when provided: But that there were about THREE HUNDRED Nonconformists, whom they had SUSPENDED, some of whom, as the good old Bishop writ, were godly, learned, and had done much good.

In Confirmation of this, *Mr. N.* quotes *Life of Parker, p. 452.* Upon consulting that Author, we find an Account greatly different in several respects from the foregoing Representation of it. 'The Bishop of *Norwich* (says *Mr. N.*) being suspected of Remissness, *Parker* directed a Special Commission to visit his Diocese." But when was this? *Mr. Strype* informs us 'twas the next Year, after the Bishop was dead. 'In *March 1574*, the Archbishop began his Visitation of the Church of

‘ *Norwich*, according to the Custom upon *Vacancies* of the Sees.” But Mr. N. adds, the *Archbishop’s Commissaries* reported, some Ministers were absent, and so could not be examined. Other Churches had no Surplices, &c. about *three hundred* were suspended. This Report was not by the Archbishop’s Commissaries. ‘ By virtue of a special Order (says Mr. *Strype*) from the Queen and Council to visit this Diocese of *Norwich* particularly, a strict Inquiry was made about the Clergy’s Conformity, many of whom did not wear the Habits, nor used the other Rites enjoined. ‘ The Ministers of *Norwich* had been before the Bishop there, as he [not the Commissaries] wrote to the Archbishop, Dec. 3. whom he had earnestly admonished to Conformity and due Obedience, and found them agreeing, and very tractable.” But Mr. N. says, about *three hundred* were suspended, some of whom, as the good old Bishop writ, were godly and learned, and had done much Good. On the contrary, Mr. *Strype*, in the Place Mr. N. quotes, says, after the Inquisition and Search of the Diocese was pretty well over, the Bishop of *Norwich* wrote thus to the Archbishop. ‘ My Duty unto your Grace humbly remembered. I do send unto you by this Bringer, the Certificate for the Archdeaconry of *Sudbury*, whereby your Grace may see there be not many wilful Bodies of the Clergy, and they, for the most Part, have promised Conformity. In the Archdeaconry of *Suffolk*, are very few, or none at all, but that be well willing to be ordered. And so I have been certified, without naming any Person particularly; wherefore I trust your Grace, nor any others of Authority, shall have any great ado with the Clergy of my Diocese.” Accordingly, we do not find the least Mention of *three hundred*, nor any thing like it, suspended. *James Rosier*, Vicar of *Winston*, and *John Champyn*, Vicar of *Wbersted*, are the only Persons said to be suspended. Mr. *Welch*’s, Curate of *Little Waldingfield*, ’tis said, neither hath, nor will observe the Order, and for that Cause, had given over the Cure. These *three* Mr. N. calls about *three hundred*. There are indeed some few more

more mentioned, that either desired Time to consider, or that did not consent to conform, but no other are said to be suspended. The whole Number of Refusers, of all sorts, falls greatly short of one hundred; and agreeably to this the Bishop says in his Letter, there be *not many* wilful Bodies, and most of these [few] have promised Conformity. Again, *Some* of those that were suspended (says Mr. N.) the Bishop, in his Letter, wrote, were godly and learned, and had done much good. *Some*, says Mr. N. his Author, on the contrary, says *One*, the rest wholly agreeing, and being tractable, *saving* that one, Mr. Moor (who does not appear to have been suspended) of whom the Bishop gave this Character to the Archbishop, 'That he had not known that he had spoken against her Majesty's Book at any time; neither could he find any manner of Stubbornness in him; and surely (as he added) He is *godly and learned, and hath done much good* in this City." This is the Account in *Strype* 452. the very Place quoted by Mr. N. for the Suspension of about 300, *some* of whom the good old Bishop wrote were godly, &c. Mr. N. seems to have taken great Pains to misrepresent the Proceedings of this Bishop of *Norwich*. The Bishop himself wrote a Letter to his Chancellor, that Commandment might be sent to his Archdeacons and their Ministers, to give in Charge to the Clergy and Quest-men, in their respective Circuits, to present the Names and Surnames of all such Persons as were negligent, obstinate, or any otherwise Hinderers of her Majesty's Proceedings, contrary to the said Book, and the Statute provided in *Strype's Ann.* that behalf. This Letter was dated from *Ludham*, 261.

Jan. 30, 1573. Mr. N's Representation is as follows. 'The Commissioners being thus pushed forward from above, sent Letters to the Bishops, to give it in Charge to their Clergy and Quest-men, &c. A Letter of this sort was sent, among others, to the old Bishop of *Norwich*, dated from *Ludlow*, Jan. 30, 1573. This was very unacceptable Work to a Man that was dropping into his Grave, &c." The Bishop himself wrote a Letter from *Ludham*, and this he calls a Letter to the Bi-

shop from the Commissioners from *Ludlow*. What Commissioners met at *Ludlow*? Or, who was it that pushed forward from above, Commissioners that were never heard of before, Commissioners at *Ludlow*? In short, here is a Story dress'd up, merely to blacken the Government. Mr. *N.* farther adds, the Bishop allowed his Chancellor totally to silence those unconformable Ministers, who continued their Parts in the publick Exercises or Prophefying, after their Suspension; *tho' it was against his Judgment*. Whereas the Bishop expressly says, 'This (total Silencing) being a thing so reasonable, I cannot perform my Duty, if I shall neglect, or partially wink at such Doings.'" Mr. *N.* had the Letter, of which this is Part, before him, when he asserted, the Bishop acted against his Judgment; for he quotes the Sentence preceeding that which is here produced.

N's Hist. p. 314. 'The Reverend Mr. *Robert Johnson* — was tried at *Westminster-hall* for Non-conformity. It was alledged against him, that he had married without the Ring, and that he had baptized without the Cross. Mr. *Peirce* says he was also accused of a Misdemeanour, because when once he was administering the Sacrament, the Wine falling short, he sent for more, but did not consecrate it afresh — but *nothing of this kind* appears in his Two Indictments, which are now before me." His MS. Collection, as the Margin informs us, furnishes him with these two Indictments. And Mr. *Johnson's* own Account of his Tryal, drawn up, and SIGNED by himself, furnishes us with a sufficient Confutation of this MS. Collection, and shews what little Credit it deserves, (at least, as quoted by him) even when it pretends to produce Instruments or Papers in Form.

We find this Tryal in that famous Collection called, *Part of a Register*, p. 105.

The Examination of Master Robert Johnson at Westminster-hall.

The Jury being empannelled, and the Indictment read, Maister *Johnson* spake as followeth.

R. Johnson.

R. Johnson. If it please your Honours, may I not submit myself, and declare the Truth of Things as they were done.

L. Ch. Justice. Yes, you may.

R. Johnson. I stand here *Indicted* for THREE Points; the *first* is, That I have *not repeated* the Words of the *Institution*; or, as they commonly say, I have *not consecrated the Wine*, when I delivered it to the People. *Secondly*, That I have not married with a Ring. *Thirdly*, That I have not used to make the Cross in the Administration of Baptism.

After several Questions and Answers, *the Bishop rose up, and spake.* 'These two last be but Trifles, and Matters of no Weight, but the *chiefest* is the *Consecration* of the *Sacrament*; for in that it had not the Word, it was no Sacrament, and so the People were mocked.

There are several Particulars in *Mr. Johnson's* Character, as well as that unreverent Behaviour which, as he has recorded himself, was said to be the Cause of his Commitment; together with some other Circumstances that might be taken Notice of; but the only Design of mentioning his Case, is to shew, how little we can rely upon *Mr. N's* Quotations from this MS.

N's Hist. p. 341. After a very injurious Character of Archbishop *Parker* (whom *Mr. Strype*, after Life of *Parker*, p. 495. taking so much Pains in inquiring into his Life, declares a Person of *great Integrity, Worth and Learning*) *Mr. N.* tells us, 'He died of the Stone in the Year 1575, and was interred in *Lambeth-Chapel*, where his Body rested, till it was removed at the End of the Civil Wars, by a *private Gentleman*, who purchased that Palace for a Mansion-house.

Removed by a *private Gentleman*! Thrown into a *Dunghill* by a *Regicide*! This was the Truth of the Case, however *Mr. N.* thought fit to soften the Fact, for the sake of him that committed it. *Mr. Strype* gives the following Account of it. 'Upon the Dissolution of Monarchy, in the bar- Life of *Parker* barous Violence used upon the sacred Person of p. 499. King *Charles I.* *Lambeth House* fell to the Lot of

Colonel Scot, one of the *Regicides*. He thought to turn the *Chapel* into a Hall or *Dancing-Room*. This venerable Monument standing in the Way, it was totally demolished; and out of Hatred to Episcopacy, and, it may be, to Archbishop Parker himself, who indeed was no Friend to Puritans, (and foretold that which was then come to pass by their Means) they caused his Body to be digged up. The *Lead* that enclosed it they plucked off, and sold, and the Bones they buried not in the Church or Church-yard (that was too great a Favour) but in a *stinking Dung-hill*, where they remained till some Years after the happy Restoration of King *Charles II.*" Had the Corps of a Puritan been treated with half this Ignominy which was put upon the Remains of an eminent Archbishop, we should have had other Language than—
removed by a private Gentleman.

N's Hist. p. 349. 'The whole County of Kent almost signed Petitions to the Archbishop for Mr. *Stroud's* Continuance among them.

In the next Page, Mr. N. forgetting this Assertion, particularly enumerates the several Parishes that subscribed Petitions. The Amount of all the Petitioners is 171. These Mr. N. calls the whole County of Kent almost. But this is not the only Instance where Numbers are encreased. Thus, Life of Ayl. p. 367. When his Author says, 'MANY of the old Incumbents and Curates were such as were fitter to sport with the Timbrel and Pipe, than to take into their Hands the Book of the Lord. Mr. N. tells us, Most of the old Incumbents are *disguised Papists* (which is likewise his Addition) fitter to sport with the Timbrel and Pipe, than to take into their Hands the Book of the Lord.

N's Hist. p. 359. 'The Queen put down the Prophecys, or religious Exercises for no other Reason, but because they enlightened the People's Minds in the Scripture, and encouraged their Inquiries after Truth.

'Tis very hard Usage of the Queen, not to allow her to give the Reasons of her own Conduct,
and

and still worse, to assign one so very injurious. She expresses her self thus. ' By which manner of Assemblies, *great Numbers* of our People, meet to be otherwise occupied with honest Labour for their Living, are *brought to Idleness*, and seduced, and in a manner *Schismatically divided among themselves* into Variety of dangerous Opinions; not only in *Towns and Parishes*, but even in *some Families*, and manifestly thereby encouraged, to the *Violation* of our *Laws*, and to the Breach of common Order, and finally to the *Offence* of all our *quiet Subjects*, that desire to live and serve God, according to the uniform Orders established in the Church, whereof the Sequel cannot be but over dangerous to be suffered.

N's Hist. p. 425. ' When the Lord Treasurer *Burleigh* had read over the Interrogatories, and seen the Execution they had done upon the Clergy, he writ the Archbishop of *Canterbury* the following Letter.

In transcribing this Letter, Mr. N. has suppress'd *Styke's* Whitevery thing that looks favourably to the Archbishop. gift, Lib. 3 . In particular, the following Clause. ' Against Append.

' which [Complaints about the Archbishop] I answer, that I think your Grace doth nothing but, being duly examined, tendeth to the Maintenance of the Religion established, and to avoid Schism in the Church. I have also, for Example, shewed upon your Papers sent to me, how fully the Church is furnished with Preachers, and how small a Number there are that do contend for their Singularity." It had likewise been more impartial in Mr. N. if he had transcribed the Archbishop's Answer, or the most material Parts of it: But he passes it over with only saying, the Archbishop wrote a long Answer. He should have taken Notice in particular, that his Grace tells the Lord *Burleigh*: ' I have, by your Lordship's Advice, chosen this kind of Proceeding, because *I would not touch any for not subscribing only*, but for Breach of Order in celebrating Divine Service, administering Sacraments, and executing other Ecclesiastical Functions,

Functions, according to their Fancies, and not according to the Form by Law prescribed, which neither your Lordship nor others seemed to dislike, but to wish and require——My Proceedings are neither *so vehement*, nor *general*, against Ministers and Preachers, as some pretend, doing me therein great Injury; and I have sundry times satisfied your Lordship therein—The Objection of encouraging the *Papists*, &c. hath neither Probability nor Likelihood. For how can Papists be animated, by urging of Men to subscribe *against* the Pope's Supremacy, or to the justifying of the Book of Common-Prayer, and of the Articles of Religion, both which they so greatly condemn? But indeed Papists, &c. are animated, because they see these kind of Persons (which herein, after a sort, join with them) so greatly friended, so much borne with, and so animated in their disordered Doings against both God's Laws and Man's, and against their chief Governours Civil and Ecclesiastical. This, I say, encourageth the Papists, and maketh them so malapert. The other is but a *fallax a non causa ad causam*. O my Lord, would to God *some* of them which *use this Argument*, had no *Papists* in their *Families*, and not *otherwise* also *countenanced* them, whereby indeed they receive Encouragement. Assure yourself, that the Papists are rather grieved at my Doings, because they tend to the taking away of their chief Argument, that is, that we cannot agree among our selves, and lack Unity, and therefore are out of the Church. And I am credibly informed, that the Papists give Encouragement to these Men, and commend them in their Doings; whereof I have also some Experience.——I have not dealt as yet with any but such as have refused to subscribe, and given manifest Tokens of Contempt of Orders and Laws. My Acts remaining in Record will testify with me——For, in my own Part, I neither do, nor have done any thing in this Matter, which I do not think my self in Duty and Conscience bound to do." Mr. *Strype* calls this a wary, wise and resolute Letter; 'tis very long, and is only taken Notice of here,

here, as one Instance among many, where Mr. N. has given Letters, without adding the Replies made to them, and produced Objections, without taking sufficient Notice of the Answers given to those Objections. We have an Instance of the like sort, within a few Pages, viz. p. 428. Mr. N. produces a Letter from the Lords of the Council, in order to blacken the Archbishop, but quotes not a Word of the Archbishop's Letter in Vindication of himself and his Brethren. Mr. *Strype* (out of whom Mr. N. transcribes the Letter from the Council) takes Notice in the same Place, that ' This Letter of the Lords, so careful for the good Estate of the Church, was grounded chiefly, as we see, upon *Surmises* which they had taken up from the *Information and Reports of the Dissaffected Faction*, concerning the great *Abilities and Learning of themselves*, and the ignorant and scandalous Lives of the obedient and conformable Clergy, which however was in a great Part false, and uncharitably given out; and therefore the Archbishop, in his Answer, made it his chief Business to *vindicate* to the Lords *those Ministers* from such *Aspersions*, and himself and the rest of the *Commissioners*, in shewing *no Favour* to such as deserved Censure for their Neglects or Misbehaviour, and to shew likewise how *weak and ignorant that self-conceited Party themselves* were!

N's Hist. p. 460. ' The Puritans last Resort was to the Archbishop—A Paper was therefore published, entitled, *Means how to settle a godly and charitable Quietness in the Church*, humbly addressed to the Archbishop, and containing the following Proposals—But the Archbishop would abate nothing, nor admit of the least Latitude from the national Establishment. He writ an Answer to the Proposals, in which he insists upon a full Conformity, telling the Petitioners, that it was none of his Business to alter the Ecclesiastical Laws, or dispense with them; which was all they were to expect from him.

As Mr. N. gave a large Account of the Proposals, he ought to have been more particular as to the Answer,

*Strype's Life
of Whigist,
p. 197.*

swer, and not satisfied himself with saying the Archbishop wrote an Answer. The least he could do, was to have mentioned what the Author he quotes says of this Answer, viz. ' To all these Proposals (which the Archbishop saw could not have that Tendency, to settle a godly Quietness, what ever was pretended by the Framers of them) he returned brief, but very full and sufficient Answers, which are very well worth the considering.' One of the most material Proposals was, that *instead* of subscribing, the suspended Ministers should give a Bond. This, notwithstanding Mr. N. takes no Notice of it, the Archbishop, in his Answer, said he did not mislike; adding an Observation upon the Proposal. The Reader will find them both in *Strype's Life of Whigist, Append. N. 16. Lib. 3.* in these Words. The Proposal is, ' That such honest and learned Ministers as have been of late deprived or suspended, may be suffered to continue their Preaching upon these Cautions following, viz. A Bond of the said Ministers, and some of the principal Gentlemen in the Shire, that they shall not preach any erroneous, heretical or schismatical Doctrine, nor shall in their Sermons, Lectures or preachings, inveigh, or teach any thing against the Book of Common-Prayer, Articles, and making of Ministers, nor against the Dignities of any Archbishops, Bishops, or other Ecclesiastical Persons, by what Name soever they may be called; but soberly to teach Christ Jesus crucified, and by no means break or disturb the Order of the Church, but by all Means they can, uphold and maintain the same, and withstand all such as shall wilfully and wittingly attempt any thing to the contrary.' To which their Proposal the Archbishop made the following Answer. " *I do not mislike of the Bond*; but he that shall enter into it, and yet refuse to subscribe, in my Opinion, is either a meer Hypocrite, or a very wilful Fellow; for *this Condition containeth more than doth the Subscription.*

Mr. N. in transcribing the 8th Article or Proposal, has greatly altered it; he declares it was, that ' Midwives and Women may not baptize.'

The

The Words of the Puritans are, That *all* baptizing
 ‘ by Midwives and Women, may from henceforth
 ‘ be inhibited, and *declared void*.” In his Answer,
 the Bishop observes, ‘ Neither any of the Fathers,
 ‘ nor the 4th Council of *Carthage* (which they had
 ‘ alledged) ever condemned the Baptizing of Wo-
 ‘ men in the *Case of Necessity* and *extraordinarily*;
 ‘ but that they should baptize ordinarily, and with-
 ‘ out Necessity, the Papists themselves do not al-
 ‘ low. I never heard, that any Bishop professing
 ‘ the Gospel did give any such Authority to Mid-
 ‘ wives.” There are some Facts in their Articles
 or Proposals, which are directly contradicted in the
 Answer; in particular, what relates to K. *Edward’s*
 first and second Service-book. But Mr. N. passes
 over all these things, not serving the Puritan Cause.

N’s Hist. p. 482. ‘ The Press was in the Hands
 ‘ of the Archbishop, who took all possible Care to
 ‘ stifle the Writings of the Puritans, while he gave
 ‘ Licence to *Ascanio*, an *Italian* Merchant and
 ‘ Bookseller in *London*, to import *what Popish*
 ‘ *Books he thought fit*, upon this very odd Pretence,
 ‘ that the Adversaries Arguments being better known
 ‘ by learned Men, might be more easily confuted--
 ‘ His Grace seems to have been in no Fear of Pope-
 ‘ ry, tho’ this very Year another Assassination Plot
 ‘ was discovered.

By this Account the Reader must imagine, that
 the Archbishop gave a free Licence to this Booksel-
 ler, without any Condition, to import and sell Po-
 pish Books. And thus Mr. N. explains it in his
 Margin and his Index—*Whigist licenses Popish*
Books. This is one Instance among many, very
 many, where Mr. N. avoids producing the Words
 of the Author he quotes, and by substituting others
 in their Place, gives his own Representation instead
 of the true one. The Fact which he imputes to
 the Archbishop, as a Proof of his Inclination to
 Popery, was really an Instance of his Care for the
 Protestant Religion. There was no Way for the
 Archbishop and *Privy Council* to know what Argu-
 ments or Representations the Papists used, but by
 perusing the Books in which these were contained.

Nor

*Strype's Whit-
gift, p. 268.*

Nor could such Books, which were secretly dispersed among the People, be confuted, unless those who answered them could get a Copy, which by this Means he endeavoured to obtain. Had Mr. N. made a fair Quotation, either given the Words of the Author, or the Licence itself, this would have appeared; the Reader shall have them both. ' This Licence the Archbishop granted upon this *good* Consideration, That such Books being perused by *learned Men*, the Adversaries Arguments might be the better known, in order to the *Confutation* of them, and that oftentimes thence Matter might be collected of *sundry things relating* to this *Church and Realm*, that might turn to its Use and Benefit, as may appear by the said Licence, which ran in these Words. ' Whereas sundry Books are from time to time set forth in the Parts beyond Seas, by such as are addicted to the Errors of Popery, yet, in many respects, *expedient* to be had by *some of the learned* of this Realm; containing also oftentimes Matter in them against the *State* of this Land, and *slanderous* unto it; and therefore *no fit Books* to pass thro' every Man's Hands freely. In Consideration whereof I have tolerated *Ascanius de Renialme*, Merchant Book-seller, to bring into this Realm from the Parts beyond Seas, *some few Copies* of every such sort of Books, upon this Condition *only*, that any of them be *not shewed* or *dispersed* abroad, but first brought to me, or *some other* of her Majesty's *Privy-Council*, that so they may be delivered, or directed to be delivered forth unto *such Persons* ONLY, as by us, or some of us, shall be thought *most meet Men*, upon good Considerations and Purposes, to have the Reading and Perusal of them. Given at *Lambeth*, &c. Mr. Strype further acquaints us, that the Archbishop was so careful, that he made *Ascanio* enter into strict Bonds to perform these Conditions.

N's Hist. p. 492. ' In another *Provincial Synod*, about *Michaelmas*, it was agreed, that the Oppressions offered to others, and especially to the Ministers, by the Bishops and their Officials in their
' *spiri-*

‘ Spiritual Courts, should be collected and registred.
 ‘ If this had been preserved entire, more of the
 ‘ Sufferings of these great and good Men *would*
 ‘ have appeared, and many Works of Darkneſs,
 ‘ Oppreſſion and Cruelty, *would* have been brought
 ‘ to Light, which now muſt be concealed to the
 ‘ Day of Judgment.

This Writer not only repreſents, as he pleaſes,
 Facts that are known, but deciſively determines
 upon thoſe he profeſſes to know nothing of. This
 Colleſtion is now loſt, or, ’tis more likely, was
 never made; yet he is poſitive what *would* have been
 the Contents. Dr. Bridges published a Book in
 Defence of the Eſtabliſhment, wherein he under-
 takes to prove, ‘ That the Miniſters were diſpla-
 ‘ ced, *with Grief*, for their *Demerits*. And can
 Mr. N. ſay, that if the Trials themſelves had been
 produced, they would not have ſupported that Al-
 legation, unleſs he had ſeen them?

N’s Hiſt. p. 501. ‘ Edwin Sandys, Archbiſhop
 ‘ of York, was a zealous Defender of the Laws
 ‘ againſt Nonconformiſts of all ſorts. When Ar-
 ‘ guments failed, he would earneſtly implore the
 ‘ ſecular Arm; tho’ he had no great Opinion, either
 ‘ of the Diſcipline or Ceremonies of the Church,
 ‘ as appears by his laſt Will and Teſtament, in
 ‘ which are theſe remarkable Expreſſions. ‘ I am
 ‘ perſuaded, that the Rites and Ceremonies by poli-
 ‘ tical Inſtitution appointed in the Church, are not
 ‘ ungodly, nor unlawful, but may, for Order and
 ‘ Obedience ſake, be uſed by a good Chriſtian—
 ‘ but I am now, and ever have been perſuaded, that
 ‘ ſome of theſe Rites and Ceremonies are not ex-
 ‘ pedient for this Church now; but that in the
 ‘ Church Reformed, and in all this Time of the
 ‘ Goſpel, they may better be diſuſed by little and
 ‘ little, than more and more urged.’ Such a Teſti-
 ‘ mony from the dying Lips of one that had been
 ‘ a *ſevere Perſecuter* of honeſt Men for things which
 ‘ he always thought had better be diſuſed than ur-
 ‘ ged, deſerves to be remembered.

The Amount of this Charge is Hypocriſy and
 Cruelty. He *perſecuted* for things he *thought* better
 diſuſed

disused than urged. We now see with what Design it was that Mr. *N.* p. 279. applied to another Person what was said of the Moderation of Bishop Sandys. This Bishop was to be represented as a severe Persecutor, and therefore Mr. *N.* misquotes his Author, rather than let it appear, that Bishop Sandys was so far from being a Persecutor, that the Archbishop

Life of Par- doubted of HIM, if it came to Suspension or Deprivation, whether he would be concerned. This is the Church Hist. Account we have in Strype. Mr. Fuller gives him the following Character. ' Edwin Sandys, Archbishop of York, an excellent and painful Preacher, ' and of a pious and godly Life — It is hard to ' say, whether he was more eminent in his own Vir- ' tues, or more happy in his flourishing Posterity.' p. 197.

Strype's An. 3.
552.

By the Help of his own Method of representing things, Mr. *N.* describes this eminent and pious Confessor, as persecuting HONEST Men against the Convictions of his own Mind. A heavy Charge! Mr. Strype, from whom Mr. *N.* had this Will, expressly says, ' That it discovers from himself the ' holy and divine, the pious and humble Spirit of this ' excellent Prelate.' But whence these different Conclusions from the same Will? 'Tis easily answered. Mr. Strype fairly quotes the whole of it. And is it not highly unjustifiable in Mr. *N.* by suppressing Part of the Will which lay before him, so to change the Design of it, as to make that a Foundation to blacken the Memory of the good Archbishop; which is an honest Discovery of his Sentiments, and a plain Proof of his upright Behaviour. The Words that immediately follow those quoted by Mr. *N.* are these. ' Howbeit, as I do easily ' acknowledge our Ecclesiastical Policy, in some ' Points may be bettered; so do I utterly dislike, ' even in my Conscience, all such rude and indigested ' Platforms as have been more lately and boldly, than ' either learnedly or wisely preferred, tending not ' to the Reformation, but to the Destruction of this ' Church of England. The Particularities of both ' Sorts reserved to the Discretion of the godly wise. ' Of the latter I only say thus: That the State of a ' small private Church, and the Form of a larger ' Christian Kingdom, neither would long like, nor ' can

can at all brook one and the same Ecclesiastical Government. Thus much I thought good to testify concerning these Ecclesiastical Matters, to clear me of all Suspicion of double and indirect Dealing in the House of God." 'Tis plain therefore, he disliked the Puritans, not for disliking some Ceremonies, but for rudely and boldly attempting the Destruction of the Church of *England*, and the Introduction of their own indigested Platforms.

N's Hist. p. 507. 'Sir Richard Knightley, Sir *Wigston*, who had entertained the Press, together with the Printer, and *Humphrey Newman* [a Cobler, his Author says] the Disperfer, were deeply fined in the Star-Chamber.

For this he quotes *Fuller Lib.* 9. p. 194. They were indeed condemned in a Fine; but Mr. *Fuller*, in the Place quoted by Mr. *N.* informs us, that Archbishop *Whitgift* importuned the Queen 'to have them delivered out of Prison, and eased of their Fines, which, upon their Submission, was performed; whose Mildness (adds Mr. *Fuller*) to imitate for his Adversaries, as it was highly commended by some, so there wanted not those who imputed his Moderation therein to declining of Envy, &c. Thus impossible it is to please forward Spirits; and to make them like the best Deed, who dislike the Doer thereof.

It cannot be supposed, that Mr. *Rapin* was any way partial to Archbishop *Whitgift*; and therefore the Character he gives of that eminent Prelate (directly contrary to Mr. *N's*) deserves the greatest Regard. '*Whitgift* (says Mr. *Rapin*) was a mild and peaceable Man, who would have been very glad to reclaim the Puritans by soft and gentle Means, such as the Gospel allows." Mr. *N.* on the contrary, describes him as one who was resolved to bear down all Opposition, and to display his sovereign Power against all whose Consciences were not as flexible as his own. 'And to prove this Flexibility of *Whitgift's* Conscience, he alledges, 'he had complied with the Popish Religion, and kept his Place in the University, throughout all the Reign of Queen *Mary*.' Complied with the Popish Religion! the Reverse of

Rapin Hist.
Vol. X.

N's History,
p. 408.

Life of *Whit-*
gift, p. 5.

this is true; he neither did, nor could comply with it, which would plainly have appeared, had Mr. N. given us the Words of the Author, which are these. There was to be a Visitation of the University of *Cambridge*---in order to the suppressing of pretended Heresy ----- and for the urging of Popery upon the Fellows and Scholars, and obliging such as were qualified to take the first Tonsure. *Whitgift* was one of these; being Master of Arts, and foreseeing his *Danger*, not only of *Expulsion* out of the University, but further of his *Life*, since he COULD NOT COMPLY with what would be required, he resolved with himself to leave the College, and depart abroad, and sojourn as well as he could, among the faithful Exiles. But Dr. *Peirce* the Master, understanding *Whitgift's* Purpose, and observing him *fixt in his Religion*, by the many good Arguments he used (which the Dr. would often speak of afterwards) he bad him keep his own Counsel, and by no means utter his Opinions, whereby he might be brought into Question, and he would conceal him *without* incurring any *Danger* to his *Conscience* in this Visitation----- *Whitgift* therefore obtaining this Favour (not without some special Providence towards him and this Church, and the University of *Cambridge*) continued in the College throughout the dangerous Reign of Queen *Mary*, having the Advantage of plying his Studies, and improving in good useful Learning, and especially of examining more narrowly the Controversies between the Romanists and the Reformed, and so confirmed himself more in the *true Religion*." This, when Mr. N. has transcribed it, is complying with Popery!

N's Hist. p. 538. ' To render the Puritans odious to the Publick; all Enthusiasts, without Distinction, were ranked among them; even *Hacket* and his two Prophets, *Arthington* and *Coppinger*--- whereas there was not a single Puritan concerned with them.---Mr. *Cartwright* writ an Apology for himself and his Brethren, against the Aspersions of Dr. *Sutcliffe*, in which he declares he had never seen *Hacket* nor *Arthington*, nor ever had

‘ had any Conference with *them* by Letter or Message.

The Fact charged upon *Cartwright* was, that there had been some Correspondence between him and *COPPINGER*; that he had neither dissuaded him from the Design, nor acquainted the Government with it. This, by Mr. N’s own Account, *Cartwright* does not deny, which he should have done, if he intended to answer the Charge brought against him, and not contented himself with declaring, he had never seen *Hacket* or *Arthington*. There is *vide* Conspicuous another famous Puritan, Mr. *Wiggington*, who is racy for pre- particularly charged, as being acquainted with the tended *Re-Men* and the Design. Mr. N. p. 473. describes form. p. 28. him as a *warm* Nonconformist, but says nothing in 88. particular, to acquit him of the Charge. *Hacket* himself, when he was put upon the Torture, named *Wiggington* as one, that if he was well sifted, and strictly examined, would utter and declare sundry Matters of Treason, as we find in Mr. *Strype*, who makes the following Observation. ‘ What Un-Strype’s Ann. derstanding there was between these Wretches *Vol. IV. p. 72.* (*Hacket*, *Coppinger* and *Arthington*) and *Marprelate* and his Company, may be gathered from Part of a Letter from *Coppinger* to *Udal*, who was then a Prisoner in *Southwark*, telling him, that the Cause why he repaired not unto him and the rest who were in Prison, so oft as he was wont to do, was for Doubt of more Trouble and Danger that might grow to them thereby; and that in respect of an Action he had to do.” This Action was, declaring the Queen had forfeited the Crown, and proclaiming *Hacket* to be King of *Europe* by a special Appointment.

N’s Hist. p. 358. ‘ At the Opening of the new Parliament, Feb. 2. (Feb. 19. say the Statute-Book and *D’Ewe’s Journal*) the Queen signified her Pleasure to the House, that they might redress such popular Grievances as were complained of in their several Counties, but should leave all Matters of State to herself and the Council, and all Matters relating to the Church to herself and the Bishops. What an insignificant thing is a Representative

‘ sentative Body of the Nation, that must not meddle with Matters of Church or State!

Had Mr. N. looked into the *Journal of Parliament*, to know what was done *there*, he would have found a satisfactory Account of this Matter.

D'Ewe's Jour-
nal p. 458.

The Kingdom was now in the utmost Danger, and the Season being far advanced, the Session could be but short; and therefore the Lord Keeper, after having represented the Danger that threatened the Nation, speaks in the following Manner. ‘ Her Majesty farther hath willed me to signify unto you, that the calling of this Parliament now, is not for the making of any more new Laws and Statutes, for there are already a sufficient Number both of Ecclesiastical and Temporal; and so many there be, that, rather than to burden the Subject with more to their Grievance, it were fitting an Abridgment were made of those there are already.

‘ Wherefore, it is her Majesty's Pleasure, that the Time be not spent therein; but the principal Cause of this Parliament is, That her Majesty might consult with her Subjects, for the better withstanding of these *intended Invasions*, which are now *greater* than ever were heretofore heard of. And whereas heretofore it hath been used, that many have delighted themselves in long Orations full of Verbosity, and of vain Ostentations, more than in speaking things of Substance, the Time that is *precious* should not be thus spent. The *Sessions cannot be long*, by reason of the Spring Time; 'tis fit that Gentlemen should repair to their Counties, the *Justices* of Assize also to go their *Circuits*. So the good Hours should not be lost in idle Speeches. But the *little Time* we have should be bestowed *wholly* on *such* Businesses as are needful to be considered of.” Could any thing be more serviceable to the Nation, than to prevent wasting Time in Disputes upon Subjects of less Importance, and making Divisions in the Kingdom upon that account, at a Juncture when every thing that could be dear to an *Englishman* was in such imminent Danger; a Danger that exceeded that of 1588. Was this a Time to adjust Disputes
about

about Rites and Ceremonies, Surplices and square Caps? Was not the Danger great enough to employ the whole Attention of the Publick? Such a Season seemed to require something like the Dictatorial Power among the *Romans*, which a Man may, from the Topicks of Liberty, inveigh against, when the threatening Danger is over, with as much Propriety as Mr. *N.* does now against those uncommon Measures the Queen found her self obliged to take at such a critical Time. Happy for *Great Britain!* that there was no Quarrel at this juncture between the Queen and Parliament; and that our Forefathers were not so ready to oppose their Prince, as the Author of the History of the Puritans wishes they had been. His Words, upon this Occasion, shall speak for him. 'If (says he) there had been a Spirit of *English Liberty* in the House of Commons, they would NOT have SUBMITTED so tamely to the Insults of an arbitrary Court, which arrested their Members for Liberty of Speech, and committed them to Prison, which forbid their redressing the Grievances of Church and State, and sent for their Bills out of the House, and cancelled them. These were such Acts of Sovereign Power, which none of her Majesty's Ancestors assum'd, and which cost one of her Successors his *Crown and Life*.

N's Hist. p. 589. 'Thus the *Puritan* Clergy, were put upon a Level with Rogues and Felons; and made to hold up their Hands at the Bar, among the vilest Criminals.'

This is a Remark Mr. *N.* makes, after he had given an Account of two Prosecutions. The one he gravely calls Mr. *Darrell's Sufferings*, for pretending to cast out unclean Spirits. The other he calls Mr. *Allen's Case*. As to *Darrell* the Author, Mr. *N.* quotes, viz. *Strype, Life of Whitgift, p. 492*, gives this Account. 'When the open Practices, for settling the new Discipline, would not prevail, there was a more secret Method made Use of, by some of their Ministers, of doing something that looked little less than miraculous, namely, the casting out Devils, from Persons

' pretendedly possessed by them ; that 'so the amaz-
 ' ed Multitude, having a great Veneration for these
 ' Exorcisers of Devils, by the Power of *their* Pray-
 ' ers and Fastings, might the more readily, and
 ' awfully submit to their Opinions and Ways ;
 ' which likewise, was a Practice borrowed from
 ' the Papists, to make Priests revered, and to con-
 ' firm the Laity in their Superstitions. One of these
 ' was *Darrell*, B. A. a Minister of *Nottingham*,
 ' who, at last, after many Years Exercises of his
 ' Frauds, in and about that County, viz. in *Lan-*
 ' *casthire*, and *Derbyshire*, was brought before the
 ' Archbishop of *Canterbury*, the Bishop of *London*,
 ' and others of the Ecclesiastical Commission ; be-
 ' ing about the Age of *three* and *twenty*, or four
 ' and *twenty*, and then no Minister, he took upon him
 ' cast out first one Devil, and then eight Devils, out
 ' of a Maid in *Derbyshire*, of about *seventeen* Years
 ' old, whose Name was *Catharine Wright*.' His
 Success seems to have been most remarkable with
 the Female Sex ; for, in a few Lines, we hear of
 him again at Mr. *Starky's* House in *Lancashire*, dis-
 possessing, says Mr. *Strype*, seven Persons at one
 Clap, whereof *six* were *Women*. What a demure
 Account does Mr. *N.* give of these Dispossessiones.
 ' This *Divine*, says he, was of Opinion, that, by
 ' the Power of Prayer, the Devil might be cast out
 ' of Persons possessed ; and, having try'd the Experi-
 ' ment upon one *Darlin* of *Burton*, a Boy of about
 ' 14 Years old, with Success, and upon some others,
 ' (not a Word of *Catharine Wright*, &c. tho' that
 ' was the first Instance in the Place he quotes) he
 ' was importuned by one of the Ministers, and se-
 ' veral of the Inhabitants of the Town of *Nottin-*
 ' *gham*, to visit one *William Somers*, a Boy that had
 ' such convulsive Agonies, as were thought to be
 ' preternatural.' The Case of this Boy, was the Oc-
 ' casion of *Darrell's* being punished. ' At last, after a
 ' full Hearing, says Mr. *Strype*, before the Arch-
 ' bishop, Bishop of *London*, the Lord Chief Justice
 ' of the Queen's Bench, and the Lord Chief Justice
 ' of the Common Pleas, Dr. *Cesar*, Master of
 ' Requests, Dr. *Byng*, Dean of the Arches, and
 ' others ; the said *Darrel* was, by full Agreement of
 ' the

the Court, condemned for a *Counterfeit*; and, together with *More* his Companion, both deposed from the Ministry, and committed close Prisoners." *Darrell* indeed, when he was in Prison, made a solemn Protestation of his Innocency, and defended the Doctrine of dispossessing evil Spirits, by Fasting and Prayer. "One would think (says Mr. N.) here was a Plot of some cunning designing Men to conjure the People into a Belief of the *Discipline*, but all vanishes in the Principles of a weak, and (as Mr. *Strype* confesses) honest Man, whose Name was *Darrel*." Mr. *Strype* says, this was a weak, or honest Man *shall I call him*, writ a Book, while Prisoner in the *Gatehouse*. 'Tis upon the Credit of this Book, and his Protestation at the Close of it, that Mr. *Strype* seems to differ from the Opinion of those great Divines and Lawyers, in the high Commission that unanimously, upon a full Hearing, condemned him as a *Counterfeit*. But all vanishes, says Mr. N. in the Principles of a weak Man. Were there no others then concerned with him? Was not *More* condemned with him? Does not Mr. *Strype* mention Mr. *Hildersham*, another Minister, as allowing a Book in Conjunction with *Darrell*, wrote by *Rice*, a Sadler, upon the Dispossession of the Boy of 14 Years old, and contracted by Mr. *Dennison*, another Minister. Of the dispossessing the seven Persons at Mr. *Starky's*, one Mr. *Deacon*, Preacher at *Leigh*, wrote a Book, which Book was justified by *More*, another Preacher; which *More*, had joined himself with *Darrell* in that pretended Dispossession of six Women, in one House. *Darrell* himself declared, that *Aldridge*, another Minister, wrote to him, after having wrote to two other Ministers, who were absent from their Homes. And that *Darrel*, *Aldridge*, and two other Ministers, with 150 of the Neighbours, assembled in Prayer and Fasting, for dispossessing *Somers*. This *Somers* afterwards owned the Fraud, and then denied it. Afterwards he was brought before the Lord Chief Justice, and then he confessed again the whole Course of his Dissimulation. *Darrell*, however, wrote a Book, after this, to prove that *Somers*

was really possessed; any one, that considers the State of the Town of *Nottingham*, will applaud the Proceedings of the high Commission. 'By this Time (says Mr. *Strype*) it came to pass, that the People of *Nottingham* were violent against one another, and the whole Town divided as they stood affected. The Pulpits rang of nothing but Devils and Witches; and Men, Women and Children were so affrighted, that they durst not stir in the Night; nor so much as a Servant, almost, go into his Master's Cellar, about his Business, without Company. Few happened to be sick, or ill at Ease, but strait they were damned to be possessed." 'Twas high Time to put a Stop to this Practice of dispossessing, whether the Authors were Knaves, Enthusiasts, or both, Mr. *N.* is at Liberty to continue these Practitioners in the List of Puritans, which this Instance plainly shews, he is desirous to encreate with all Clergymen that were punished, whatever was the Reason of it. Mr. *Allen* beforementioned is an Instance of another Sort; this Gentleman, by the Malice and Revenge of one of his Parishioners, happened to fall under an unreasonable Prosecution. Mr. *Allen*, Mr. *N.* himself allows, was a good Preacher, had subscribed, was well liked by the Bishop, and conformable in his Affections. How comes this Gentleman to be a Puritan, or why is he mentioned as such, except to swell their Number? With what Propriety could Mr. *N.* after such Prosecutions, cry out, Thus the Puritan Clergy were put upon the Level with Rogues and Felons. *Darrell*, and his Associates, may be Puritans, if their Historian pleases; but sure, a subscribing Minister, conformable in his Affections, ought not to be added to that List.

The Reader, from those few Observations that have been laid before him, will be able to judge, what sort of a History of the Puritans has been offered to the World. He is likewise desired to observe, that the chief Design of these Papers is to supply the Defects, and correct some Mistakes in
that

that Performance, and not to give a compleat Account of all the Transactions of those Times. It had been more conducive to that Peace and mutual Forbearance, for which Mr. N's Preface declares a Regard, if he had suffered this Part of History to rest *whole* and *entire* in Mr. *Strype* and other Authors, who have largely writ upon it. If impartial Readers are convinced, that the Author of the *History of the Puritans* has greatly softened, or entirely omitted what is unfavourable to that Side, while every thing that is thought to tend to the Dishonour of the Establishment, is highly aggravated; that, were a Man determined to raise a Contention among the Protestants of this Kingdom, he would treat the publick Worship and Government of this Church, and the great Founders of it in the same Manner, and call them by the same opprobrious Names as the *History of the Puritans* has done; if this shall be the Judgment of impartial Men, the Writer of that History must be thought no Friend to Concord and mutual Forbearance, or utterly mistaken in the Steps he took to advance them. Good old Father *Fox*, as it seems, who *really* meant to promote true Piety and Charity, very pathetically recommends a Method directly contrary to that pursued by this Historian. His Advice was, to drop *Strype's Ann.* entirely all Disputes about these light external *Vol. III.* Ap- things; to forbear all personal Reflections, or pend. *p. 220.* Arguments drawn from the Characters of Men; to overlook the Failings of Protestant Brethren; to join Hands in planting the Faith, in inculcating

Rogo in Domino, ut Pacem prosequamini, extirpetis peccatum, Evangelistarum opera perficiatis, ut de rebus his levibus externis non amplius litigetis, ut Regnum Dei propagetis, ut causam cum causa in his Controversiis nostris, non personas, peccata, naves fratrum cum causis panderetis, quid vobis cum fratre labente ut judicis partes suscipiatis? Domino suo fiat aut cadit. Jungamus dexteras in plantatione fidei, in inculcatione bonorum operum, in Jesuitarum profligatione. Hoc est satis operis pro nobis. Alter alterius onera portemus, & sic adimpleamus legem Christi. Diligamus mutuo, & sic cognoscent omnes nos ejus esse Discipulos.

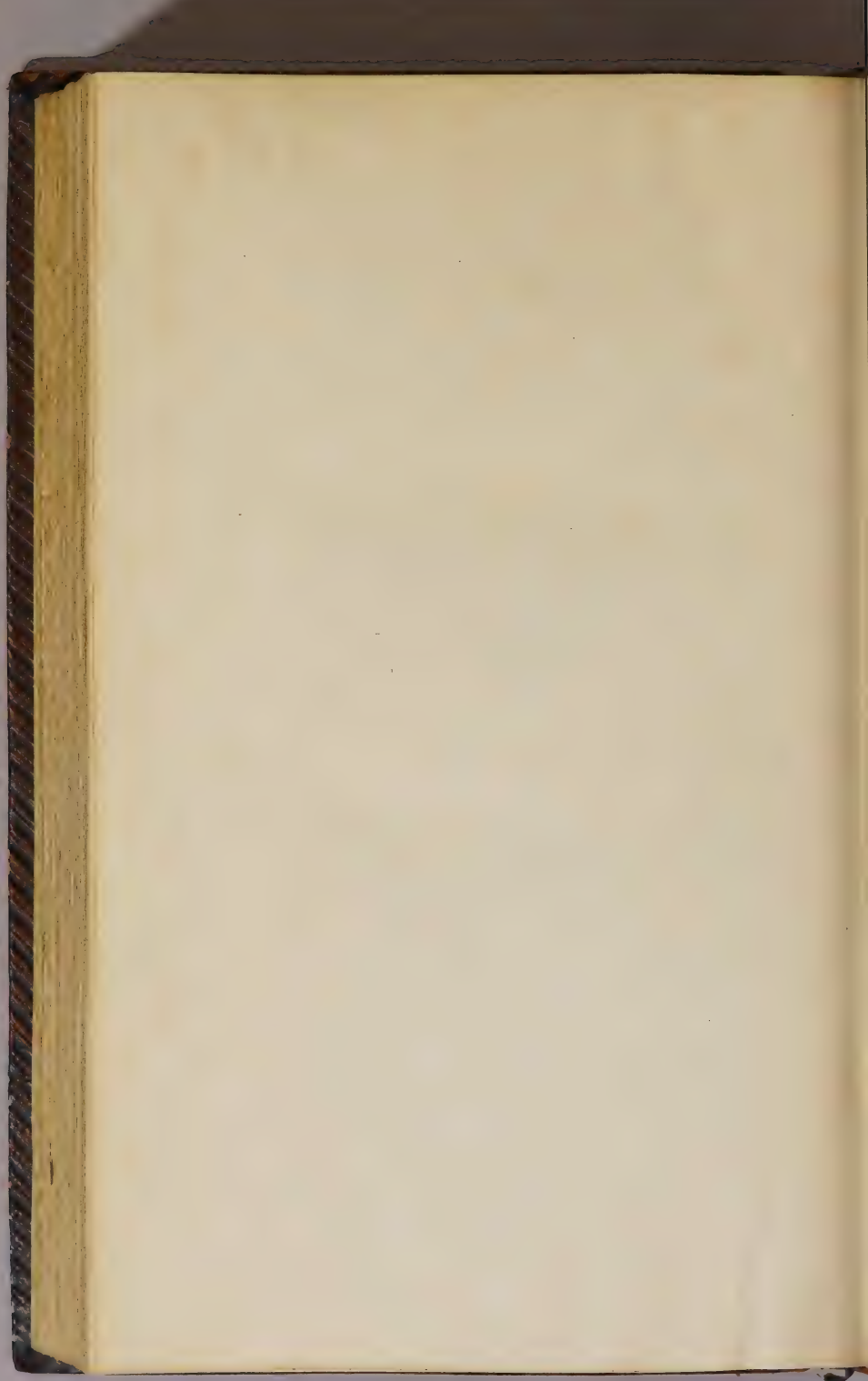
good

good Works, and opposing the Attempts of Jesuits in favour of Popery. This, says he, is Work enough. Let us bear one another's Burdens, and so fulfil the Law of Christ. Let us love one another, and so shall all Men know that we are his Disciples.

F I N I S.



PAGE 29 for *Treasure* read *Treasury*. P. 42. for *modere* read *moderate*. P. 53. for *But as* read *But it was still more eligible, as*. P. 293. l. 6. dele *is*. P. 328. for *a primitive Church* read *the primitive Church*.



DA933

M179v

1



